

# REFORMED CHURCH MESSENGER

INDEPENDENCE DAY NUMBER



The Iron Division Passing the Liberty Bell in Front of Independence Hall, May 15, 1919

PHILADELPHIA, JUNE 26, 1919



# INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

## High Lights of the "Church-in-the-City Conference"

Two hundred delegates from various sections of the country attended the conference on "The Church in the City" held under the auspices of the Interchurch World Movement of North America on June 10, 11 and 12, in the Hotel Cleveland, Cleveland, Ohio. They were outstanding pastors of downtown, residential and suburban Churches, specialists in rescue mission, Americanization, community centre and other particular types of work, including those who had given attention to the industrial situation and approach to so-called radical groups. In addition, a number of officials of the national organization of the movement attended for the purpose of conducting the meeting and for presenting to the assemblage at the start a comprehensive view of what the movement is, its causes, history, general nature and proposals.

Ralph E. Diffendorfer of New York, director of the home survey, presided and stated the purpose of the meeting, which was to decide principles and methods by which the survey of the cities will be made. S. Earl Taylor of New York, the General Secretary of the movement, said that the conference should help form "a great and adequate program to put the Church of Jesus Christ on the map in the cities"—and pointed the need of co-operation by stating that "No one here can name over 50 per cent. of the main denominations and not a human being anywhere can pass a 95 per cent. examination on the list of national missionary and executive boards of the denominations: why the list would hang from the ceiling to the floor."

William P. Shriver, of the Presbyterian Board of Home Missions, who is giving his time to the city survey and program of the movement, followed with an outline of the task to be done in that line and emphasizing the need for guidance by a representative body such as that before him. He presented a syllabus explaining how the survey and program would be related co-operatively to every existing agency and summarizing the many phases of city life to be considered. Working methods also were outlined. With slight changes, suggested mostly by Mr. Shriver himself, the suggestions were adopted unanimously as the findings of the conference on the general theme of how the city survey and program should be developed.

From that point on the conference took up separately the distinctive subdivisions of city Church work, going intensively into each. On the theme of "The City Church and the Present Industrial and Social Crisis," discussion led to the adoption of resolutions recommending establishment of a permanent Research Commission for the investigation of all such phases of industrial, social and civic life as should be of vital concern to the Church. "It should," says the resolution, "be provided with an adequate salaried staff and a budget sufficient for the purposes of a thorough scientific analysis of the problems studied and the publication of its findings." Its function would be to learn the facts of a situation and ascertain the best remedy. Study is urged of every phase of the cases, including conditions of the people's life, extent of their organization, co-operation of other agencies, their educational facilities, hours of work, etc. The resolution says further:

"We recommend that at this time of world unrest the Churches in local communities be encouraged to open their

doors for the free discussion of the problems of our common life, in which moral issues are involved."

Denominational and interdenominational bodies and local Churches are urged to promote conferences with employers and employees and representatives of the public, "to the end of mutual understanding and co-operation upon a Christian basis."

Among those who discussed the industrial situation were D. D. Vaughn of Boston, Joel B. Hayden of Cleveland, Worth M. Tippy of New York, A. Ray Petty of New York, O. H. McGill of Seattle, Jonathan C. Day of New York, Cedric Long of Lawrence, Mass., E. A. Wright of Cleveland, and John M. Moore of Brooklyn. Mr. McGill, who was later to attend the convention of the American Federation of Labor in Atlantic City, was asked to interpret to the labor leaders the spirit of the Cleveland conference.

Led by H. Lester Smith of Detroit, the sectional meeting, giving its attention to "The Downtown Church on the Thoroughfare," presented resolutions which were adopted by the conference as a whole, among other things stating a policy of "retaining the constituent membership as members and workers downtown, even though they move into what is known as the residence districts."

"The Church in City Residential and Suburban Communities" was studied by the section under C. R. Stauffer of Cincinnati, which suggested findings that later were adopted by the conference, their chief substance being the indication of broadness in the scope of the work to be done. "The pulpit of the residential Church must be a throne of power and the Gospel of Jesus Christ proclaimed in terms of present day life."

The resolutions presented by the sections on "The Church and the Foreign-Speaking Community," led by W. Clyde Smith of Chicago, dwelt at length on the importance of worship, stressing the needs of proper equipment in men and materials to carry it on.

Rescue Missions were considered by a section under E. J. Holms of Boston. Their findings, adopted also by the general meeting, contained this statement: "We urge upon the Churches and pastors of Churches in the more favored sections of our cities, a greater interest in and sympathy for the specific work which the Rescue Mission is doing."

The section led by C. H. Sears of New York, concentrating on "The Organization and Management of City Mission and Church Extension Societies," urged simplifying of names of all such organizations, and then recommended that there be only one interdenominational organization in each city. "We hold," said the resolution, "that there should be only one interdenominational organization in each city, the membership of which in the larger cities shall be appointed by the proper denominational organizations of the city. This body should handle, through properly constituted commissions, all questions of comity and movements and activities that claim interdenominational support."

Indicating immediate results from the conference, denominational meetings were held upon its close by representatives of Baptist, Presbyterian, Disciples of Christ and other organizations to set plans under way for doing things suggested by the conference.



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## The Higher Patriotism

**L**AST week the city was full of soldiers. On every hand one saw men in khaki and blue. Nearby camps were turning them out by the thousands, and they were hastening to their homes either here or elsewhere. Today one must look for them, and may walk through crowds, square after square, without seeing a single man in uniform. Has the soldier disappeared? Many of them have returned to their homes in our midst and it is only the distinguishing uniform that one misses. But its prompt and general disappearance is significant of a very real attitude of the returned soldier toward all things pertaining to the war. He is through with the war, wants no more of it now or ever. Except for the thrill of the reminiscence, he is disinclined to say much about it. He is far less disposed to talk of his experiences than you are to hear him, and it is not alone modesty that deters him. He does not care nearly so much to parade as you care to see him. He is elementally interested in the food you fondly bestow, but he does not wish to be "welcomed" with eloquent speeches nor elaborate ceremonies. His first desire is to be clear and clean, and then to get into "real clothes" once more. There may be reserved for the fire-side the narrative of "the battles, sieges, fortunes he has passed," and for the benefit of a later generation there may come a volume of song and story and lecture and literature about the war; but for the present and immediate future the man who comes back from the real fighting front seems very much disposed to "forget it," and to wish that you might allow him to do so. From the standpoint of the soldiers this may be well and good,—even better than we might have planned.

But what is its real meaning? Two things: On the one hand the returned soldier is just expressing himself simply and naturally. He didn't have any part in starting the war; he (the large majority) didn't particularly desire to get into it; once in, he performed his part with characteristic American vigor as a bit of brutal business to be gotten through with as promptly as possible. Now that it is over, he is simply more interested in other things.

But, on the other hand, he is very much interested in this one, great, outstanding thing, whether he expresses that interest in words or not, that the world shall be made a more comfortable place to live in than had the decision been otherwise, or had the war not occurred at all. He may very frankly tell you that all the enemies of social welfare and industrial and economic justice did not wear the uniform of the central empires—in fact did not wear uniforms at all. Therefore he is not sure whether in the struggle they have lost or won. You will very probably find him trusting in an implicit way that the folks back home are now going to put through all those splendid ideals they talked and wrote and sang about while he was doing the fighting. He knew then they were upholding his "morale" that he might win. Now that he has won, he is going to wonder about *our* morale and the civic program we propose to carry out in order to realize for himself and his children those moral and spiritual ideals of which we spoke and for which he fought. Are we going to manifest the higher patriotism? Are we going to apply the surgeon's probe and then the knife, if need be? Are we going to turn on the light fearlessly, and then proceed to clean up the unsanitary situation thus revealed? His courage was sufficient; shall ours prove to be less so? We couldn't fight as he did, but now we can—and must. Fighting is done with souls as well as bodies. In fact without the fighting soul the body is but a mass of flesh. We did everything in our power to stimulate the soldier's fighting soul and it was that soul that won. The enemy blundered egregiously throughout the war in his interpretation of his antagonists' psychology, but he learned his lesson in time to spare himself the real suffering of invasion and defeat. When the war lords learned that the soul of their army was no match for that of their opponents, then the end came very quickly.



Now the soldier has returned and laid aside his weapons and his uniform, but he has brought his fighting soul with him. The distinction between those who fought and those who did not has disappeared. Shall we now fight with and for the returned soldier? Shall we identify his cause as ours? Shall we insist that democracy shall be clearly defined in terms that all may understand and live by? Shall we judge righteously concerning the issues that may be raised by this definition? Shall we then act our part fearlessly and urge similar action upon others when thought and judgment shall have pointed the way? These questions and many similar ones form the unconscious background of many a soldier's thinking on this first Independence Day "since the war." Upon the answers will depend his continued faith in his country and in his countrymen. America cannot safely return to a smug complacency. There are real problems that must be solved. There are real dangers that must be faced and removed from the path of the innocent and the unwary. There are real evils that must be banished. The higher patriotism challenges all forward-facing men and women to think clearly, to judge righteously, to act fearlessly in this day of a new independence.

J. H. A.

After wearily waiting for your waiter to wait on you, have you ever adored the way he came swinging through the swinging door bearing a huge tray upon the five fingers of his one hand? The tray may have been heavily laden—that is, it used to be before the war, and may have been during the war in those sections where "conservation consisted chiefly in conversation." But he bore his burden quite easily because it was equably supported by those five fingers. Now, let us call the collection of congestibles, Civilization; and let us enumerate its supports (featured as the five fingers), as the home, the school, the Church, society, or the state and the press. Then will it become quite evident from the figure that where each is strong and each bears its proportionate share of the burden the whole will be safely balanced, upheld and uplifted. Civilization is safe and will advance to even higher planes from generation to generation where the five factors that make for its support and uplift are strong, stable and sure. What, then, does the higher patriotism require of us? Some new duties? Perhaps. Some old duties—done in a new and better way? Assuredly. Since supports are usually made of concrete in these very practical days, let us be very concrete in our discussion, that he who reads may run and very promptly get something done. Thus may we each share, not in the assurance that our civilization has been spared to us and is now safe without any intervention on our part, but in that more joyous assurance that we may bear a part in its support and take a very definite part in its advancement and uplift. We may then be, not a waiter, but a servant of all.

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What is the concrete contribution of the home to our civilization, and how may it best make that contribution? First, by really being a home! Not merely a boarding or lodging house for its members, where certain physical wants are supplied. Its real cohesive force and centripetal power must be moral and spiritual, and to gain this it must be manned and "womanned" by the united power of two consecrated parents working upon a reasonably large number of healthy children. Some program? Yes, we have promised you as much. But you may say, parents of real children are not picked as carefully as those of chickens or calves or colts. The greater pity! However, take heart of hope. Every child in a real home is a potential parent, and all conscientious parents should aim and strive that the homes that shall grow out of their home shall have a better chance and make a richer contribution to civilization. Practical parents think of this in terms of a good start in life for their children. If by a good start they mean a thorough training in mental and moral attributes, as well as the acquisition of material resources; and if by a good match they mean a soul union with an equally good product of another real home, then we can applaud their effort and regard civilization as enriched indeed in receiving such fruitage.

Assured, then, of trained and consecrated parents, the one outstanding quality that should be secured in children is obedience. If this sounds old-fashioned, the greater

pity, again, that fashions have so changed. Obedience to the powers that be, which may be partially enumerated as parents, pedagogues, and pastors, will prepare the child for reverence, on the one hand, for the God who ordains the powers that be, and respect, on the other, for the authorities of the state when he shall have become a citizen. Obedience on the part of your children, then, prompt, implicit, cheerful obedience, is what is required by the higher patriotism as we approach the day of a new independence.

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United States Commissioner of Education, P. P. Claxton, in reply to the inquiry of a reporter during the early months of the war as to what part education was taking, said, "Why, education performed its part twenty years ago; what education is now doing has reference to what is coming after the war!" This remark, though quite true, establishes a very distinct responsibility for the schools in the light of the war's revelations, and an even greater responsibility for the reconstruction period just before us. Let us, therefore, face some facts: We are told that of every one hundred children in the grades, less than five enter the High School; that of every one hundred who enter the High School, less than eight graduate; that we have a shorter school day, a shorter school week and a shorter school year than any other highly civilized country in the world; that we expend over \$500,000,000 annually upon our public schools, having more than doubled that amount in the last ten years, but that with it all we pay our teachers an average annual wage of less even than \$500, less even than the average paid to an ordinary laborer. There are over 27,000,000 children between six and twenty in America. Of these but 17,000,000, or 62 per cent., are in school. Thus 10,000,000, or 38 per cent., are not in school. Of the above, 5 and a half millions over ten years of age are unable to read and write in any language; over 7 per cent. of all the population of this age. Do you wonder at the illiteracy that confronted those entrusted with the selecting of men for the service? Do you accept responsibility for it? You do if you are satisfied with the compensation paid at present to teachers, and with the type of teacher that is available as a result. If doctors and lawyers were salaried instead of receiving fees, you wouldn't be party to a form of propaganda that makes for the cheapest. But let us be a bit more elemental. Do you know your child's teacher? Do you know his school environment? You selected quite carefully your horse's trainer, you personally chose chauffeur or dressmaker, but somebody else chose your child's mental and moral model and guide, and determines the health or unhealth conditions of his school hours. You may not have the power to change these things at once, but you do have the opportunity to know of them, and until you do know you dare not rest satisfied that you have done your full duty.

The schools of the future must have better teachers, a higher percentage of attendance, and the most hearty co-operation of parents if they are to discharge their full responsibility for the reconstruction that must now come.



The Church did not cause the war; but it did not prevent it. And the Church aroused, awake, alert, can prevent a future war. Doubt it, and you doubt the power of God's Holy Spirit to work in the hearts of men and nations, and among nations, until it shall Christianize the whole social order and make of the world a brotherhood in Christ. "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be witnesses unto me. . . . " This did not refer only to the disciples at Pentecost. It is not a closed, historical incident. It applies as much to us today as individuals and as groups, and the test is the same. Open your life to the Spirit of the Lord and power shall enter with it, and the result shall be witnessing unto Him. No spirit, no power, no

witness. Absence of power in your life, in that of your congregation, in that of your denomination, in that of the nation, is absolute evidence of an absence of the Lord's Spirit.

"What then shall we do," was asked at Pentecost. "Repent ye, and be baptized unto the remission of your sins, and ye shall receive the Holy Spirit." Let us as a Church repent for our divisions, our narrowness, our selfishness, our jealousies, our criticisms of one another. Then let us be baptized with the regenerating power of the Spirit, and endowed with that power from on high, let us go forward.

J. H. A.

## HOLY WEEK IN THE HOLY LAND

### A Letter from the Editor

(Continued from Last Week)

Until the British occupation no "unbeliever" was permitted by the Moslems to come further than the seventh step of the stairway outside the mosque. The tomb of Rachel can also be seen near this ancient city. At some other time we hope to write about the ceremony of the Washing of Feet and the even more sensational ceremony of the Holy Fire which we witnessed in the Church of the Holy Sepulcher.

After nine eventful days in Jerusalem we left on the night of the 24th for Ludd, where we spent a restless night trying to sleep on the hard side of a board in that noisy military camp, then proceeded in the morning to Haifa, a rather pleasant city on the Mediterranean. At Haifa we took a narrow guage road to Samakh, where after a long wait we took boat for Tiberias. This interesting old town we made the centre for a few days in beautiful Galilee. We were charmed with the Sea of Galilee. Its hallowed associations combined with the attractiveness of its blue waters and the lovely surrounding hills make it a veritable Paradise, and we found it a haven of rest and peace. At the Hotel Tiberias it was a pleasure to meet the eminent Biblical scholar, Dr. Wm. M. Christie, who refreshed our minds with many valuable incidents and interpretations of scenes in Galilee.

On the 27th, over a stormy sea, some of us sailed to the ruins of Capernaum and Bethsaida. We also made a trip to Nazareth and Cana of Galilee. Every step of the road along those Galilean hills was fruitful of memories, although about the only person one now sees along the road are Bedouins and other Arabs. Early on the 28th we started on a long and strenuous journey. Tiberias is 680 ft. below sea level, and after climbing among magnificent hills and near snow-capped mountains we arrived shortly after midnight at Damascus, 2,200 ft. above the level of the sea. This ancient city, surely one of the oldest in the world, is beautifully situated, but is disappointing because of its narrow streets, its foul-smelling shops and the extraordinary amount of dirt in spite of an abundance of water. But we enjoyed the bazaars, the sight of venders with frozen snow from the adjoining mountains selling cold drinks and ice cream, the preparations for a procession in honor of the Prince of Hedjaz (for the Hedjaz government is in nominal control), the workers in brass and Damascus silk, and many other things of particular note to an American. Especially were we interested in the fine Orphanage and Compound for the care of Armenians, which were well worth a visit.

We visited, of course, the reputed house of Naaman the leper, the abode of Ananias associated with the conversion of St. Paul, the great Mosque on the site of the old Cathedral of St. John, and the place where St. Paul is said to have been left down through the city wall in a basket. From Damascus we proceeded in company with Capt. H. C. Hard, M. D., and two nurses of the American

Red Cross on the long trip to Aleppo. It takes about two days and a night to make this trip, and one generally travels in a side-door Pullman, that is, a box-car, where you are lucky if you can stretch out on top of your duffle-bag. If you are not so lucky humans of all shades of brown and black and cooties of all varieties are likely to keep you company and effectually prevent all attempts to slumber. As for us we had ten packed in one small compartment, and by morning nobody felt very chipper. Finally, however, we steamed into Aleppo, one of the great cities of Syria, a city of at least a quarter of a million, which some scholars hold to be more ancient even than Damascus. It is in some respects more modern, however, with wider and cleaner streets, but exceedingly dusty. It is a typical old Turkish fortified city, and every building in the place is carefully barricaded with iron bars.

We have now come to the very centre of our work, the care of Armenian refugees. All along the way we had seen stragglers facing toward Aleppo. This city has been called the neck of the funnel. In the time of the Armenian deportations, the great mass of refugees were driven through to this town and vicinity. Now that the ministry of restoration is beginning, Aleppo is again the distributing centre of the returning army who long to be repatriated. There are even now 40,000 refugees in Aleppo, only half of whom are touched by our relief efforts so far. Every day hundreds are arriving from the desert and from surrounding towns. Down at Rayak we noticed scores of half-naked and emaciated women and children cared for by British soldiers, who we found by investigation were willing to share their none too generous rations with these starving people. Who were these British soldiers? Most American boys from New York, etc., who belonged to the Jewish legion in the British Fusiliers. There are thousands of these young American Jews serving here in Palestine and Syria, and we find them to be fine, manly fellows.

We were met in Aleppo by Major Stephen Trowbridge, head of the Red Cross in this section, and one of the outstanding figures in the Near East. He soon acquainted us with the magnitude of the relief work here, and we shall spend a week at least in our investigation of it before leaving Syria. On Sunday I faced a happy crowd of 1400 Armenian orphans in the chapel of Pastor Aaron Shirejian's Orphanage, and in the morning both sang and spoke to them. All of them sat on the floor in characteristic Eastern style, and it was a great sight to see. We have started on a detailed study of the work here in various institutions. A great sadness came in the death on Sunday, from influenza, of an American missionary, Rev. Stanley Emrich, who was just returning to his post at Mardin, Armenia, after a furlough in America, where



he left his wife and three small children. On Monday we participated in the last rites over his body.

Just about two months ago an Arab persecution of Armenians broke out here, and about 100 lives were lost. A stricter regime has been established, but every day is full of danger, and one cannot wonder that the hearts of the Armenians are sore at the delay over the coming of the day of just reparation. They say that at least 50,000 of their girls and women are enslaved in the homes

of Moslem Arabs in Mesopotamia and Syria. In Aleppo itself at least 3,000 are held captive. "How long, O Lord, how long!" That is the natural cry of a brave people who have been foully dealt with for so many years, but who never recanted their faith nor proved disloyal to their country. We leave tomorrow for an intensive study of Armenian towns in the devastated region, as far east as Urfa.

*Aleppo, Syria, May 6, 1919*

## HOMeward BOUND

### A Letter from the Editor

In the salon of the beautiful Ferency Ferdinand, a captured Austrian vessel now run by the Italians from Constantinople to Taranto, I am writing this morning just after passing through the historic Dardanelles. I do not hesitate to say that the presence and accommodations of my three companions and myself on this ship are in themselves a demonstration of characteristic American pluck and enterprise. After our strenuous tour of investigation in parts of Palestine, Syria, Armenia, Cilicia, and Mesopotamia, we arrived in Constantinople on May 26th, only to find that two other groups of our Commission had reached Constantinople much earlier and had succeeded in getting away on the long trip westward on Saturday the 24th. Moreover we were told on all sides that it would be impossible for us to get away before June 4th at the very earliest.

It is difficult for Americans to realize the congestion in these parts in the matter of travel, or the ingenuities resorted in order to secure passage either by land or sea. The railroads are almost altogether under military control. Sleeping cars are not used, and so-called passenger coaches are the last word in discomfort for a long journey.

The one hope for a group is to secure a box-car, such as American railroads use for freight, and if you can get that, try to clean it as well as circumstances and lack of water permit, set up your own cots and make a "picnic" of it. In this way we took a number of trips, and our military uniforms not only gave us a good chance of securing such box-car reservations, but also in many cases secured us tickets without charge or at greatly reduced rates. In the long trip on the Bagdad Railroad, from Aleppo to Constantinople, for instance, which usually requires about a week, we had as our "side-door Pullman" freight car No. 10,176, of blessed memory, and our party consisted of seven. In addition to our Commission group of four (Drs. Huntley, Raffety, Young and myself) we had a Red Cross nurse from Boston (a Wellesley girl), a young Relief Worker from New Jersey (a Wesleyan graduate), and an Armenian pastor, Rev. Mr. Khachadourian, as interpreter. The latter, who is at present serving with the American Committee for Relief in the Near East at Aleppo, is himself typical of the scores of Armenian pastors who were deported, beaten, tortured and almost starved, with home and furnishings and library utterly destroyed. Altogether we made up a rather interesting group, and in spite of what we would once have called almost intolerable discomforts we managed to have a very good time, which will often be recalled with genuine pleasure, especially such high points as the attempt to scramble eggs and make cocoa while the flat wheels of No. 10,716 were in rapid motion. Our compartment, it must be confessed, was by no means water-tight, and several heavy showers made things inside decidedly interesting.

After trying for so many nights to sleep through such a "bumpy" experience, travelling on steamships or American sleeping cars ought to be very refreshing. Well, we got to Constantinople at any rate, enjoying the wonderful scenery en-route, as long as we were outside of the 100 tunnels, especially the snow-capped Taurus Mountains and the gorgeous carpets of variegated flowers. And we

decided that instead of waiting patiently until June 4th, we would get busy at once to secure passage which would start us homeward. I cannot here enter into details of our successful quest, or how we commandeered every possible person of influence and tried to talk sufficient Italian ourselves in order to convince the steamship officials to take us on board the Ferdinand, although every state-room had been engaged weeks in advance.

The Ferdinand was schedule to sail 6 P. M. on Wednesday the 28th, and after our strenuous efforts brought a promise to take us if we were willing to sleep in the salon, on deck, or any old place we could find a few feet of space, we started to see as much of Constantinople as possible. The winning smiles of one of our party opened for us the doors of the incomparable Sancta Sophia Mosque long after they had been closed, and in a golden sunset we beheld its glory. One who had often seen that wonderful monument of Christian architecture, so long used by Islam, said he had never seen it under such favorable conditions. And in the foyer outside the sanctuary was a cordon of Turkish soldiers guarding the shrine from an expected attack by the Greeks. The rumor is current in Constantinople that the Turks will blow the old Mosque to atoms rather than submit to its capture by the "unbelievers" or its cession to them by the terms of any Peace Treaty. What a loss it would be if this beautiful edifice, which has stood the storms of many centuries since the days of Constantine, and in which Chrysostom poured forth his golden-tongued eloquence, should be thus ruthlessly wiped out!

After feasting upon its wonderful richness for some time we visited the famous Hippodrome with its obelisk and the Serpents' Column from Delphi, passing by on the way the beautiful fountain presented to the Sultan by his former Majesty, "Kaiser Bill of Potsdam." There are many interesting sights in old Stamboul and the newer Galata and Pera, the three sections of the great city which has been the centre of so much contention and the prize longed for by so many ambitious diplomatists and warriors. Its location and surroundings are assuredly ideal, and one can readily understand why its possession should be deemed so important. Those who have money to spend should come to Constantinople, for it is the most expensive place we have so far visited. It is hardly comforting to think that you can secure a small cup of cocoa for half a pound. Whereas in central Turkey we found gold and silver in use, nothing but paper money is accepted in Constantinople. Indeed the government has forbidden the use of gold and silver, in order to keep up the value of paper money. And yet the latter is worth only about one-fourth the former. Every day the value of money changes, so that nothing seems stable. Yesterday morning a Turkish gold lira was worth 32 francs and 70 centimes. By 5 P. M. its value dropped to 32 francs. Today it may be 30 or 35. Here is a great chance for speculators. An American Jew recently brought to the Orient a relief party from New York, paid their complete expenses, totalling many thousands of dollars, and yet got back to America with more money in his pocket



than he had when he started. How is that for high finance?

In our few days at Constantinople we set aside a few hours to visit the two great educational institutions maintained by Americans which have made so deep an impression on this part of the world, the famous Robert College which has rendered such a heroic ministry since 1869, and the Constantinople College for Girls, which is accomplishing such wonders in elevating the ideals and revolutionizing the status of Oriental womanhood. These are located on the Bosphorus, half way up the Black Sea. We got to the latter by commissioning a "Henry Ford," and when we were surreptitiously abandoned by our crafty chauffeur we stopped a French motor lorry on the highway and convinced the officer in charge that our presence at Robert College was sufficiently important in cementing the "entente cordiale" between France and America to justify him in going several miles out of his way in order to take us there. And we were glad he did it. One of our quartet, Dr. Young of Brooklyn, had taught in Robert College back in the nineties, and it would have broken his heart not to see it again. Perhaps it was his presence that made professors and students so cordial; perhaps it is their usual way; at any rate we greatly enjoyed our visit and "just had to stay for lunch." The buildings and faculties at both these institutions would do credit to any college in America. Gould Hall at the College for Girls (one of the magnificent gifts of Mrs. Finley Shepard) is about as fine a college building as I have ever seen. At these institutions the students are, for the most part, Greeks, Armenians, Bulgarians and Turks.

One of our cherished privileges in Constantinople was an interview with Dr. James L. Barton, head of our

American Committee for Relief, who had just returned from a notable tour through Central Armenia, and expects shortly to leave for the Russian Caucasus. Concerning his observations and impressions in the devastated regions, as well as our own, we shall say nothing until our return to America, except this: *The reports of the Armenian sufferings and massacres have not been exaggerated.* The need today, both for material and spiritual assistance, is very great. It is a need to which we believe America will respond with characteristic willingness and generosity. There are hundreds of thousands of orphaned children to be provided for. There are many thousands of destitute widows. There are ruined houses by the thousands and many shattered Churches. There is a greatly impaired morale and a lowering of moral standards in some sections that is truly lamentable. *Now is the time of times to help.*

When we boarded our ship we found a score like ourselves with no place to deposit baggage, nowhere to lay our weary heads. It required no little manipulation to secure any satisfaction, but American pluck—or what some could call American "cheek"—arrived at length, and when evening came our quartet was in full possession of the ship's hospital, with undoubtedly the most comfortable beds on board. And so we look forward to a really pleasant voyage, and hope after our arrival in Taranto, to get a view of Naples, Pompeii and Rome, before leaving Italy for Paris, London and New York. But won't we be happy when our eyes light once again on the Goddess of Liberty, and then on some dear, familiar face on the pier!

PAUL S. LEINBACH

May 29, 1919

## COMMUNICATIONS

### OUR DEBT TO THE FRENCH HUGUENOTS

BY RALPH W. INGE, D. D., DEAN OF ST. PAUL'S

(President of the British Auxiliary of the Entr'Aide (Resettlement) Committee of the United Protestant Churches of France)

(Continued from Last Week)

Of course, we must be careful not to abuse our freedom, not to make matters easy for ourselves. I believe that Christ would say with grave emphasis to Protestants what He said to His own disciples, whom He had emancipated from the observance of many irksome rules: "Unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven." We must not forget that ecclesiastical discipline is a real protection, and that it at least forces us to face the questions whether we are willing to give up some pleasures for our religion.

#### PRE-REFORMATION PROTESTANTISM

I have quoted passages from the prophets to show that the essential ideas of Protestantism were very much alive, even before the Incarnation of Christ. Let us never suppose that Protestantism began at the Reformation. It belongs to the old prophetic tradition, and we must never forget that Christ appeared to His contemporaries as a Prophet, and that He quite clearly wished to place Himself in the prophetic succession, though as the Consummator of the whole series of prophets. All the essential ideas of the Reformation are to be found in His teaching—direct access, emancipation from the tradition of the elders, the purely moral relation of the soul to God, the indifference

of meats and drinks, etc., "not that which goeth into the mouth defileth a man." All that we most value is there, in the Gospels; it cannot be taken away from us. In St. Paul also the Reformers most justly thought that they had a valiant ally. Though forced to be a disciplinarian, his personal religion was that of a mystic: "Christ in us the hope of glory." Though he valued the Sacraments of the Church, he is most broadminded about other observances. "He that regardeth the day," etc.

Then, after a long eclipse, we find the same spirit emerging in Wycliffe and in many of the mediæval mystics. Sometimes it fell under the ban of the Church, at other times it was tolerated. The chain is almost continuous from the first revival of thought and learning after the Dark Ages to the time of the Reformers of the sixteenth century.

Protestantism is the religion of personal inspiration, the religion of the spirit. It is in a sense older than Christianity, just as its great rival, Catholicism, the religion of authority and corporate discipline, is much older than Christianity. Catholicism is the spirit of ecclesiasticism, Protestantism of individual and independent piety. Some minds are attracted by the one, some by the other. The Church must find room for both. But we are surely right



in saying that while our conception of the Gospel is based directly on the New Testament itself, the rival conception has borrowed a huge cantle from the religions of the Roman Empire, over which the Catholic Church gained a rather doubtful victory.

Only while we call to mind the essential doctrines of the reformed faith, let us see that we hold them, not only in word, but in spirit and in truth. We believe that God is our Father, that He loves His children, and is always ready to hear us when we pour out our troubles to Him. We believe that Christ has redeemed us, and has given us, in a fuller sense than before, the adoption of sons. We believe that because we are sons, God has sent the Spirit of His Son into our hearts to guide us into all truth and to teach us to pray as we ought. We believe that in Christ all barriers between man and man have been broken down, so that we are all brethren, all members one of another. If we know these things, happy are we if we do them.

#### OUR HOMELESS AND RUINED FRENCH BRETHREN

I have come here today to make a special appeal on behalf of the French Protestants, whose houses and Churches have been destroyed in the war. This destruction has been partly the result of bombardment, which is now far more annihilating in its effects than in any previous war, and partly it is due to the wicked, cruel, and wanton destruction which the Germans had practiced in defiance of the dictates of humanity and the laws of civilized warfare. We may hope that they will be compelled to pay for part of this appalling damage; but, in any case,

the losses of the French civil population will be very severe. There are many towns and villages where not a single house remains standing. The accounts of those who have visited the devastated areas are heartrending. Even the fruit trees have been malignantly cut down, an outrage which even the ancient Greeks, two thousand three hundred years ago, wished to forbid in quarrels between civilized states. I am sure that the Frenchmen here will wish to help their unfortunate fellow-countrymen; and I am sure that the English who are here this morning will think it a privilege to show their sympathy with the French nation, whose courage, resolution and dauntless tenacity have been the wonder and admiration of the whole world. Many of us have travelled in these pretty French towns and villages, which had a charm all their own. They are now shapeless heaps of bricks and rubbish. Let the poor, homeless inhabitants have a practical proof of our sympathy and brotherly feeling for them. Our own beloved homes have escaped. Think what it would be to be turned out on the world with nothing except the clothes you stand up in—with all your little possessions, dear from countless associations, burnt, smashed, utterly destroyed. When the refugees once more have homes again, and Churches in which to worship God, may it be possible for them to say: "We owe it partly to our kind friends on the other side of *La Manche* that we have a roof over our heads today." Help them, then, according to your ability, out of Christian charity and brotherly sympathy, and as a thank offering to God, who has preserved this land of ours from the horrors of invasion.

### STUDENTS FOR THE MINISTRY

REV. J. M. MENGEL

In a recent discussion among ministers and laymen the question of enlisting students for the ministry was vigorously discussed. The two main reasons for the want of students to prepare for the ministry were said to be his standing among his fellowmen, his being made the subject of criticism at many occasions even in the press and polite fiction. The second reason was given to be his inadequate support and the uncertainty of his future economical well-being.

It is true that the minister is often ridiculed and that his social position frequently is not a very enviable one. It is also true that in most instances he does not even get an adequate financial support. These facts are not only true now, but they were always true. The very nature of the Gospel ministry could not be otherwise. Those who stand for the best things in life, either in literature or in the pulpit, will naturally be criticized. It is also true that the sacrificial element belongs to the Gospel ministry. These very elements are no reason at all why not the very best and the brightest among our sons should be challenged for this great work. The most unfortunate thing is not the criticism nor the fact that the preachers do not receive more liberal financial support. *To be discouraged because of these facts is the lamentable feature.* The most difficult features which discourage the ordinary boy can be made to be the very challenge to the strongest young men. To stand for truth, to uphold right and denounce wrong in action and in sermons, regardless of being criticized nor paid for it, is the highest calling for any life.

The question of securing the adequate number of students to prepare for the Gospel ministry will be vital and difficult. It is true that the more lucrative professions will be the more attractive to a large majority of the young men. Yet the ministry can still be made attractive to the normal-minded boy. There are opportunities in the ministry which no other profession affords. Who has a larger sphere of influence? Who finds more loyalty and faithfulness among his followers? Who has a larger and a better circle of friends? Where is there more op-

portunity and leisure for continued study and where in all the world can anyone render more unselfish service with as much appreciation from those to whom he renders service? Though the preacher gets his share of ridicule, *the only time he needs to worry about it is when it was his own fault.*

*The one great attraction is the pulpit.* If the rights and privileges of the pulpit are properly presented it will become a great attraction to the kind of men the ministry needs. The writer of this article saw the same uninviting elements in the life of preachers which are evident today. His best friends discouraged him, even a disappointed minister told him, "Why not take advantage of the financial opportunities which are so near at hand for you." The rights and privileges of the pulpit was the decisive factor in the choice of his present calling. This choice he never regretted.

The pulpit is the place for the preacher's most important work. As long as he presents the Gospel of Jesus, no matter how boldly, his right remains unchallenged. Here he has authority which none other has. Here he may instruct, admonish and ridicule. The public rostrum and even the street corners may afford him opportunity. The more boldly and the more straightforward his speech the more the public honors and appreciates him.

The only time he loses respect is when he tries to police his community, or when he swears out warrants before some petty squire on a back street in order to force his opinion of things upon an unwilling community. Those who will be responsible for soliciting men for the ministry need but to point out the true nature of his calling and proper place for his usefulness and the right hearted and the strongest minded young men will respond.

Reading, Pa.

"When a man is sincerely penitent for his misdeeds, and gives satisfactory evidence of the same, he can safely be pardoned, and there is no exception to the rule."—ABRAHAM LINCOLN.



## THE LIGHTS OF FRANCE

BY REV. SIPKO FRANCIS REDERUS

French Huguenots—illustrious name!  
 Conspicuous in the historic fame  
 Of France, born by her noble great,  
 How does it draw and fascinate!  
 No nobler race did France produce,  
 That greater blessings did diffuse,  
 Working to make her strong and free,  
 Aiming at her great destiny.  
 Sworn foes they were of tyranny,  
 In State and Church, of bigotry,  
 Of ignorance, superstitious guile,  
 Degraded customs, morals vile,  
 Hypocrisy and arrogance—  
 Curses of old corrupted France.  
 They Puritans of southern clime,  
 Were tolerant, true at any time,  
 Free from asceticism and gloom,  
 Leaving for Art and Pleasure room,  
 Staunch champions of democracy,  
 Combatants of autocracy,  
 Bound to destroy it for man's good,  
 But in humane and chivalrous mood.  
 How hard they struggled, fought and bled,  
 The rivers with their blood ran red,  
 And oh how dreadful was their plight,  
 On St. Bartholomew's bloody night,  
 And how they suffered from the raids,  
 Of "Le Grand Monarque's" dragonades!  
 But though such traits they did display  
 They gradually weakened in the fray,  
 Strong Rochelle was their last retreat,  
 Then followed their complete defeat.  
 Rome and Bourbon—the Church and State,  
 Had won at last and sealed their fate,  
 They wiped them out, and buried low

Their stream of life, no more to flow!  
 But still it flowed—they couldn't suppress  
 Its fountains: "Truth and Righteousness";  
 Beyond it a great outlet found,  
 And spread its blessings all around.  
 Her enemies in their victory,  
 Had sapped their own vitality,  
 To suffer in the coming time,  
 Most dreadfully from their dark crime;  
 The stream which they had buried low,  
 In France, remained there, too, to flow,  
 And though unseen, that land did bless,  
 Fed by the source they couldn't suppress,  
 Their doctrine of sweet liberty,  
 It penetrated gradually  
 The nation, people were aroused,  
 And ere long the great cause espoused.  
 It undermined Autocracy,  
 It tottered, and its tyranny  
 Fell ere long with an awful crash,  
 When Justice the Bastille did smash.  
 Then Freedom ruled and made France great  
 And greatest in her strife of late  
 Thus did the Huguenots strike a light  
 In France, to end her darkest night,  
 A light to be excelsior,  
 God's light—"flaglor non consumor."\*

\*P. S.—The motto of the Huguenot Church, inscribed on a bronze medallion with a burning bush on it and in the center of it the Hebrew word "Jehovah". The medallion rests on a shield studded with "the Lillies of France" and a red stripe, emblematic of bloody persecutions, running diagonally across it.

## HOME AND YOUNG FOLKS

## MEMORIAL DAY AT NANTES, FRANCE

The readers of the "Messenger" will be pleased to read the following letter from Chaplain E. H. Stonebraker, received a few days ago:

To the Readers of the "Reformed Church Messenger":

It may be of interest to the Church at home to know that one of her boys took a small part in the honor services held at Nantes, France, in behalf of our brave soldiers, who gave their lives to establish peace and good-will upon the earth.

Great interest and appreciation were shown on the part of the French, who turned out and took part in these services by the thousands. Many dignitaries and army officials sat side by side with us on the speakers' rostrum. Words of sympathy and appreciation were not spared in their eulogies.

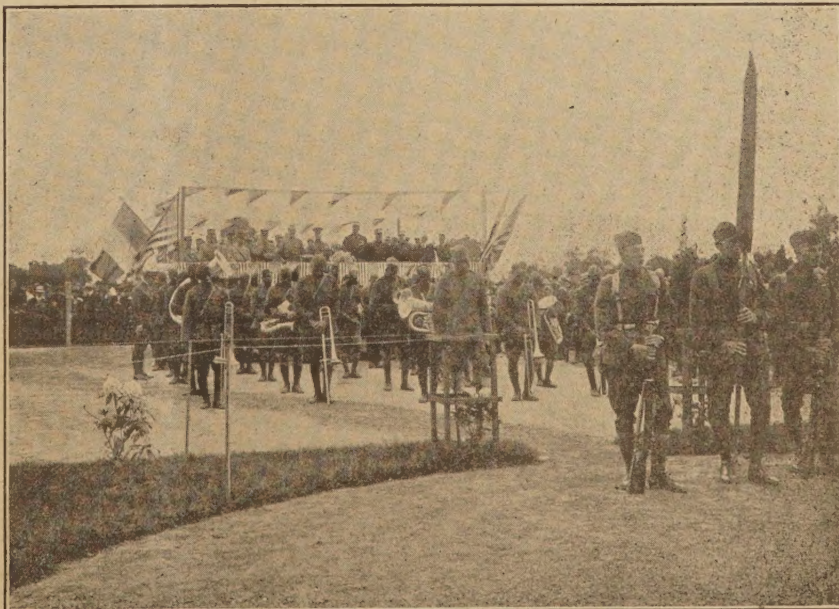
It makes one feel proud to have represented our beloved Church at this old historic center on such an occasion. Much of French history from both peace and war clusters around this, her fourth city in size and second in events of peculiar interest.

Feelings of commingled joy and sorrow filled every breast—joy because of the victory that has been accomplished for the world in the expression of justice, equity, righteousness and peace for all nations; sorrow, because of the sin and terrible sacrifice of human life, and for the loved

ones at home, for the mothers especially, who seem to suffer most.

We hope and pray for better world con-

ditions, as a result of the terrible price paid. Enclosed find a letter sent to the nearest relative of every fellow hero buried



The Devotional Service on Decoration Day in the American Cemetery at Nantes, France





In the American Cemetery at Nantes. The Band Playing "The Star-Spangled Banner".

in our cemetery at Nantes. A little pleasure scheme of your humble servant.

Very sincerely your friend,

E. W. Stonebraker,

Base Hospital 216, A. P. O. 767,  
Nantes, France.

P. S.—To our Church also fell the honor of decorating the cemetery grounds for the great occasion. Potted plants, bunting and flags, American and French, constituted the bulk of this feature. There were eight truck loads of wild flowers and evergreens used also. I had a detail of 20 men for two days. Worked Wednesday evening till 10 o'clock.

E. W. S.

The following is a copy of the letter Chaplain Stonebraker mailed to the nearest relative of every American soldier buried in the cemetery in Nantes:

Nantes, France,  
May 30th, 1919.

My dear Home Friend:

The United States Army has this 30th day of May, 1919, honored the names of her fallen heroes in Europe, with ovation, music, firing of guns, bugle call and placing of flowers and flags upon every grave. They have died that we might live. Shall we perpetuate their loyalty and devotion?

In addition, an interested chaplain, assisted by Miss Dorothy Ringwalt, Hut Directress at Hospital Center, Nantes, and Miss Daisy Fordon, Hut Directress of the Y. M. C. A., Nantes, personally planted an "American Beauty" on each of the 315 graves located in our cemetery here, a testimonial of which you will find enclosed. May God bless you, cause His face to shine upon you and give you peace, is the prayer of your sympathizing friend and chaplain.

[Chaplain Stonebraker very thoughtfully enclosed in each letter a petal of the American Beauty Roses planted on the graves.—Editor.]

Chaplain Stonebraker also sent several photographs secured during the celebration, and we take pleasure in presenting the most interesting ones to our readers.

The following is a translation of the account of the Memorial Day exercises which appeared in one of the French newspapers, a clipping from which Chaplain Stonebraker mailed to the "Messenger":

#### MEMORIAL DAY

It was in the midst of a large crowd that the annual celebration of Memorial Day took place in the American Cemetery on the route to Vannes.

This year in particular after the hard strain that our Allies have undergone, this commemoration of the dead had an importance quite its own.

At 9.15 in the morning the troops from the garrison took their respective places in the cemetery.

An American company with the music of the 809th Pioneers and a company of the 65th Infantry formed the escort of the flag.

Each department of the garrison was represented by a delegation of officers and troops.

General Dodelier, commander of the subdivision of the infantry of the Loire-Inferieure, presented the troops.

At 10 o'clock the dignitaries took their places on a grand stand decorated in the most perfect taste and were received by the American Colonel, Knutznen, commander of the American Division at Nantes.

There were noticed in the audience General Prax, commander of the 11th Region; the Prefect of Loire-Inferieure, Secretary General Marty, Vautier, Vice-President of the Department Council; Brigade Generals Seurre, Jouffroy, M. Vincent-Jodon, Department General, who took the place of M. Jamin, the President who was excused; M. Pequign, Department General; M. Bardet, Gouillard, assistants to the Mayor of Nantes; the Vice Consul of the U. S., etc.

After singing the American hymn standing, a magnificent wreath, presented by the officers and soldiers to their American comrades who are lying in the soil of France, was laid at the foot of the flagstaff.

The American Colonel Knutznen presented General Prax to give the address.

In this speech, which was given in English, the commander of the 11th Region paid his respects to all the sons of America who have fallen to defend justice and liberty at the side of our soldiers.

Colonel Knutznen spoke next. In a speech full of high moral tone and lofty sentiment of dignity he retraced the work of America. He uplifted the hearts of those who are left, at the same time that he wished the rest of glory to those who had fallen.

After a sermon delivered by Chaplain Stonebraker, a salute of honor was fired by an American division.

The ceremony was closed by the hoisting of the American flag to the top of the staff. The Star-Spangled Banner, symbol of right and justice, floats joyously over the field of repose, seeming to watch jealously over her sons who had died for their fatherland.

The troops proceeded to their barracks and this imposing ceremony was over.—Translated for the "Messenger."

#### HELPING UNCLE SAM

Headquarters Services of Supply American Expeditionary Forces,

Office of the Chief Quartermaster, Tours

Dear "Messenger" Children:

Well, I'm still here, though it surely will not be long until we sail for "the dear old U. S. A."

I haven't given you an outline of events lately, have I? Of course I am still working from 8.30 till 5.30 every day, but I now have Saturday afternoon and all day Sunday off. I am on a rather interesting job, and am taking the place of two men who have gone home, so I feel as though I were doing what I came over for, at last. On Saturday, May 26th, Polly and I took the afternoon train for Paris. We were to have a three-day leave—Monday, Tuesday, and Wednesday—but not having to work on Saturday, we left then. We returned on Tuesday evening, having spent Sunday at the Louvre, most of which is open to the public now. Monday we spent





On Each of the 315 Graves in the American Cemetery at Nantes, France, Flowers Were Placed and an American Beauty Rose Planted, Under the Direction of Chaplain E. W. Stonebraker

doing some shopping, and Tuesday we went out to Versailles, leaving for Tours on the noon train.

Friday was Memorial Day. Betsy and I went to market and each got an arm-full of peonies. They had selected one girl from each corps and welfare branch to decorate the graves, and I represented the Q. M. They came to the hotel in machines and took us to the barracks, where we got in the parade. It was very long. First came the band, then the marines with their guns (you knew, didn't you, that this is a marine post?), then a company of French soldiers, next were the machines containing the American and French Generals, and those with the girls followed. After the cars marched the officers, and behind them the soldiers—just heaps of them. While they were playing the "Religioso" we placed bunches of flowers, tied with red, white and blue ribbon, on each grave. It was a most impressive ceremony, and yet very hard for me to go through with. It was all over by 12 o'clock, and Betsy took us to a funny little French cafe to lunch. That afternoon I spent sleeping, till 5 o'clock, when one of the boys came for me and we went down to Ile Simone. This is a lovely little island in the Loire that the Y. W. C. A. has fixed up for a recreation park for the girls. We played tennis till 7 and then had a picnic lunch. There were six boys and six girls. Later in the evening there was a Y. M. C. A. show.

The island is open for girls only, on Mondays and Wednesdays, all other days they can invite their boy friends, though a boy can't come unless a girl asks him. On Tuesday and Friday evenings there is an open air Y. M. C. A. show, and on Thursday evening a band concert. There are tennis courts, volley ball and basket ball facilities, and other kinds of games. They always have coffee and doughnuts, and you bring anything else you want for your picnic. It is for English, American and French girls employed by the government. It closes at 10, and we stopped, on our way home, at a little cake shop and

had some ice cream (though you mightn't recognize it as such) and cakes.

The girls, through the kindness of Uncle Sam, are having a chance to see all the historic chateaux along the Loire. There is a notice posted telling what trip is to be taken, and the girls sign up, who want to go. The trips always are on Sunday, and we leave in the morning at 9, and usually get back by 5.30 or 6. They get the lists on Friday, and then send around enough machines to accommodate those who have signed for the trip. We either take a picnic lunch along or stop at some place along the way for lunch. The boys are having the same opportunity, though they go in big trucks, which are not quite as comfortable as our cars. I have been on three of these trips, last Sunday being the third. It is so interesting to see the places connected with people whom we studied about in history, but who never seemed real before. I have taken quite a number of pictures and will have lots to tell and show you when I come home, SOON.

Last Sunday we went to Chinon, which is the place where Joan of Arc came to see Charles, and I stood within the walls of the room in which she picked him out from among the nobles, when he put someone else on the throne in order to test her.

We are working every day this week, but we manage to get in a little diversion, however. Monday the Regina closed, and we moved over to the Central, so I stayed home and unpacked and got settled. So many of the ordnance girls have left and are leaving right along; some of the Quartermaster girls are going on the 15th, so they are condensing things. I hated to leave the Regina, and now we have to go up 120 steps to our new room. But it won't be for long, and the room we have is very comfortable.

Yesterday afternoon the Ordnance Department had a decoration. General Rice gave certificates of merit to a bunch of officers and one enlisted man. These decorations, which are held on our parade ground nearly every week, are rather inspiring, with the guard and the band n'everything.

The guard mount every day at 12 o'clock and retreat at 5 o'clock are the most interesting moments of the day to me.

Last evening I went to a dance given at the Negociants Hotel by the aviators who are still here. They called it their last flight. They will all be sent home in the next few weeks, or discharged over here to go into some other work. Tonight I am going to another M. T. C. dance (they are held every Wednesday, in their garage). Thursday we are going to the island for a picnic and to listen to the band concert, and Friday to "Officer 660" at the Trianon.

We haven't heard anything more about when we sail, but it is sure that the girls must all be at the ports by June 30th. I'll cable you the time and name of the boat on which we sail.

Until then, let me say again,

Au revoir,

Miriam Apple

## THE STORY OF THE DECLARATION OF INDEPENDENCE

By Paul V. D. Hoysradt

There are really three days in the year that might be celebrated in honor of the Declaration of Independence. The first is July 2, 1776, when the Second Continental Congress, meeting in the old State House at Philadelphia, adopted the resolution of Richard Henry Lee, of Virginia, declaring that "these United Colonies are and of right ought to be free and independent states, that they are absolved from all allegiance to the British crown, and that all political connection between them and the country of Great Britain is, and ought to be totally dissolved."

The second day is our great national holiday, July 4. On this day Congress adopted the Declaration itself. This had been written largely by Thomas Jefferson, of Virginia, but the committee that had been appointed with him to draught the document also included Franklin, John Adams,





Roger Sherman and Robert Livingstone.

The third day is August 2. On this day the members of the Continental Congress signed their names to the great paper, and it was forwarded to King George the Third of England.

The Congress that took this important step in our country's history was not acting on a hasty impulse. When the Declaration of Independence was favored at last by the delegates, it was clear to every one that the thirteen colonies could never expect just treatment from the English Parliament, and the obstinate British King. The battles of Lexington, Bunker Hill, and Charleston had already been fought; George the Third had said that all Americans were rebels, and instead of trying to keep on as friendly terms as possible with them, he ordered all trade with the colonies to be stopped and refused to receive a petition from the Continental Congress asking for their just rights as Englishmen. George the Third meant to force Americans to obey him. Parliament also joined him in this attitude. It closed the ports of the thirteen colonies and gave the English naval officers the right to seize American sailors and force them to serve in the King's navy. All these things stirred the colonists to fever heat, and when Falmouth in Maine, and Norfolk in Virginia was set afire by the revengeful redcoats, the patriots saw the time had at last come for freedom from the mother country.

In January, 1776, the Second Continental Congress was holding a second session in the old State House, now Independence Hall, Philadelphia. Two of the delegates, Samuel Adams, of Massachusetts, and Patrick Henry, of Virginia, were very eager to have independence declared, but action was delayed at first on account of the conservative members from the middle colonies, especially New York and Pennsylvania. The latter were afraid of the big changes that might take place under uncertain, state government.

All the time, however, the feeling was growing for a break with Great Britain. At last North Carolina, the most democratic of the Southern colonies, ordered her delegates in Congress to help begin a movement for independence. Other states followed her example, and soon even the most conservative members felt that independence was a certain, if not the best thing.

Virginia had been the first state to declare herself independent of Great Britain, and in keeping with this reputation, her delegate, Richard Henry Lee, brought up a resolution in Congress on June 7 favoring the independence of all the thirteen

colonies. After some delay this resolution was adopted on July 2, as has already been said, and a committee appointed to prepare the declaration. Two days later this committee presented its famous paper and Congress immediately adopted it with a few slight amendments. On July 4, 1776, the famous Liberty Bell in the tower of the old State House proclaimed the country's freedom. The great document only had to be sealed with the signatures of the delegates, and the greatest part of these were obtained on August 2, 1776. The members thus pledged themselves to support the independence of the country with "their lives, their fortunes and their sacred honor." If we were to overlook the wise democratic principles that the Declaration lays down as the basis for good government, we would still have to admire the loyalty and unselfish spirit of the signers of this noble document.—The Christian Intelligencer.

#### PROBLEMS FOR THE FOURTH

'Twas a warm June day, and the children in school  
Were quite strongly tempted to break every rule;  
And they sighed and they fidgeted over each sum,  
And wondered if three o'clock never would come;  
For to multiply nine by a hundred and five,  
Subtract seven pints from eight quarts, or contrive  
To divide eighty trees into seventeen rows  
Is not quite so easy as some folks suppose!  
So the dear little girls and the dear little boys  
Sat wishing for vacation time and its joys,  
When the teacher looked up from the book on his knees,  
And said, "Now, dear children, all look at me, please.  
If the first of July comes next Monday, who knows  
What day Thursday'll be?" Then a glad shout arose,  
"The Fourth of July!" Every youngster knew that,  
And answered as quick as the drop of a hat!  
"Correct!" said the teacher. "Now, Sylvia Knox,  
If giant torpedoes cost five cents a box,  
How many such boxes will fifty cents buy?"  
And Sylvia answered ere you could spell "fly,"  
"Ten boxes, sir." "Yes," cried the teacher, "that's right!



#### SIGNING THE DECLARATION OF INDEPENDENCE

In what is now called the East Room in Independence Hall in Philadelphia. Here the Second Continental Congress met and drew up the Declaration, which was signed on July 4, 1776, thus making the United States a free and independent nation.



I wonder what's happened to make you so bright?

Johnny Jones, firecrackers are three cents a bunch.

If you use up twelve packs between day-break and lunch,

And you had just two dollars at first in your pockets,

How much would be left for squibs, pin-wheels and rockets?"

Then you should have seen how the children set to

To find out the answer ere Johnny was through.

And you should have seen all their hands raised at once!

Every child knew the answer; there wasn't one dunce!

So with sums in punk, powder, volcanoes, and strings

Of Japanese lanterns the time flew on wings.

And at last, when the children were sent off to play,

Johnny Jones called to Sylvia Knox, "O, I say!

Don't you wish 'twas to-morrow instead of to-day,

'Cause then we could go back to school right away?"

—W. E. Knolleys

#### WHERE IT WAS SIGNED

When teacher asked where it was signed—

The glorious Declaration—

It mortified her sore to find

Her small girls shockingly behind

In proper information.

Cried she: "Why, every boy knows well!

To shame you girls completely,

The youngest in the class shall tell.

Where was it signed? Come, Tommy

Snell."

"At the bottom," said Tommy, sweetly.

—St. Nicholas

#### INGRATITUDE

When sister left her hat and muff upon the bed one day

We planned a nice surprise to please her while she was away.

We gave her muff a bath, just like Toby dog, you know,

And watered all the flowers on her hat to make them grow.

But when our sister came she gave us such a dreadful look,

And never thanked us once for all the trouble that we took.

—Exchange



## A GREAT SURGEON AND A LAD'S SMILE

A reporter to the *New York Evening Sun* has this to say of what she met upon her rounds, looking for things that were worth while:

"Last week I had the privilege of meeting one of America's foremost surgeons. He it is who can cut a sliver of bone from a paralyzed shin, graft it into the spine and, behold! there is one more of our boys restored to life and happiness. This man, whose fees in civil life ran into the ten thousands a year, is a major in one of the nearby military hospitals, receiving a major's none too munificent salary. The conversation turned upon the demobilization, and one of the group asked him, now that peace is practically certain, whether he intended to leave the Army at once and resume practice. The major smiled and shook his head.

"Let me tell you a story," he said. "The other day there came to our hospital a contingent of wounded from France, among whom I worked. Finally, I came to a youngster whose leg was in a cast. I could see he was suffering agony, in spite of the little, crooked, brave smile with which he answered my questions. He said they had fixed him up at a base hospital in France and that all through the trip over his leg had hurt him so that he couldn't sleep. 'It's all right, though,' he said. 'I guess I can stand it, and maybe in a few years the pain will wear away,' and the helpless, awful look came into his eyes again, though his lips still kept their pitiful, crooked little smile. Get what I'm telling you, now—he was contemplating years of torture and he

smiled! I made up my mind to do everything I could for that boy and looked him over myself. I found that then and there if I had been given the power to bring a smile like that to the face of even one of our boys there wasn't money enough in the United States to make me quit this job until there isn't one lad left who needs me.'"—*Alfred E. Randell, in The Congregationalist and Advance.*

## TRUE OPTIMISTS

"Do not we need morning stars just now?" said Dr. Jowett. "The clouds seem to be gathering in thickening battalions. The blackness almost envelops us. What a priceless message would be that of ten thousand morning stars who will break up the dominion of the night! I don't want a cheap optimism. There is an optimism more akin to flippancy than to hope. What kind of people do you like to meet just now in the deep darkness through which we are passing? I want to meet men and women who carry with them the assurance that Jesus is alive. When such an ambassador comes my way, I quietly whisper to myself, 'A morning star.'"

Among the stars known to himself Dr. Jowett mentions first three fishermen, next a gardener who had never earned more than 25s a week, thirdly a grocer like that brave man to whom James Smetham refers in his "Letters," then a London banker, and lastly a wise and tender-hearted scholar. "When you meet people like that, you simply cannot believe that Jesus is dead. They may be only stars, but they are stars which point to the regnancy of the sun."—*Exchange.*

## THE LITTLE COOK

Sometimes when mamma goes away  
And leaves the work for me,  
I quickly tidy all the house,  
Then hurry to get tea.

I try and try so hard to think  
Of something good to eat,  
And everything that I like best  
Somehow seems to be sweet.

I get some cookies and some tarts,  
A cake all frosted white,  
A jar of jam, a jelly mold,  
Then tea is ready quite.

And when my papa hurries home  
As hungry as can be,  
He laughs and says he's very glad  
He has a cook like me.

—From Child's Gem

## BIBLE BEES

The "bees of the Bible" are very numerous. They never sting; they yield a great deal of honey, and it is their nature to be found together in swarms. Here are a few of them:

"Be kindly affectioned one to another."  
"Be sober and watch unto prayer."  
"Be content with such things as ye have."  
"Be strong in the Lord."  
"Be courteous."  
"Be not wise in your own conceits."  
"Be not unmindful to entertain strangers."—*Junior Herald.*



The Wounded in the Parade of the Iron Division on May 15, in Philadelphia, Pa., Were the Chief Attraction



# NEWS IN BRIEF

## CHANGE OF ADDRESS

Rev. Arthur J. Miller, from Mann's Choice to R. F. D. No. 1, Chicora, Pa.

Rev. W. Harman, formerly of Braddock, Pa., is in the troop train service of the Y. M. C. A.

Rev. Bernard Heller, of Sugar Grove, Ohio, is the new pastor at Vermilion, Ohio, succeeding Rev. A. C. Pretzer, who has retired on account of failing eyesight.

Rev. Josias Friedli, D. D., Superintendent of Missions in the German Synods, will become pastor at Huntingdon, Ind., succeeding Rev. F. H. Diehm.

The Heidelberg University at its recent commencement conferred the degree of Doctor of Divinity upon the Rev. D. W. Loucks and Rev. Theodore P. Bolliger.

Rev. Benj. K. Hay has returned from France with his regiment, the 318th Infantry, 80th Division, and has resumed his pastorate at Mt. Jackson, Virginia.

The additions to the Shepherdstown, W. Va., Church, Rev. S. L. Flickinger, pastor, at the Easter and Whitsunday communions amounted to 7, 6 by confirmation and 1 by re-profession. Offerings, \$187.

Our Field Representative, Mr. Emil J. Dahlman, occupied the pulpit of the Church at Robeson, Pa., for Rev. Edwin S. Leinbach, on last Sunday evening.

At the annual meeting of Mercersburg Classis, Rev. J. E. Guy resigned as Stated Clerk and Rev. H. N. Smith, of Marion, Pa., was elected to fill the vacancy.

At the congregational meeting held in Zion Church, New Providence, Pa., the salary of the pastor, Rev. Harry E. Shephardson, was increased \$200.

Rev. J. Rauch Stein offered the invocation and pronounced the benediction at the 29th annual commencement of the Wilkes-Barre High School on the evening of June 20. His daughter, Eleanor Robb Stein, was a member of the graduating class.

Miss Geraldine E. Butz, daughter of Rev. and Mrs. C. A. Butz, Ph. D., Bethlehem, Pa., was one of the four speakers at the commencement exercises of the grammar school grade, Bethlehem. 225 members completed the course.

Rev. George G. Greenawalt, pastor of the Good Shepherd Church, preached the baccalaureate sermon to the class of 20 students who graduated from the Boyertown High School, on Sunday afternoon, June 15.

A memorial service for Private Earl S. Crouthamel, killed in action at Huysie, Belgium, on November 2, 1918, was held in St. Andrew's Church, South Perkaspie, Pa., on Sunday afternoon, June 15. The address was made by his pastor, Rev. S. E. Moyer.

The Church at Murrysburg, which was burned a couple of years ago, has been rebuilt. It is a cement block Church, costing \$4,550. The building was dedicated in May, free of debt and with \$300 balance in the treasury. The congregation numbers but 50 members.

Rev. and Mrs. D. B. Clark, of First Church, South Bethlehem, Pa., observed the 15th anniversary of their wedding on Monday, June 16. A cut glass water set from the members of the congregation, a cut glass salt set from the Ladies' Bible Class and other gifts were received.

The Children's Day offering in the Paradise Charge, Turbotville, Pa., Rev. John C. Sanders, pastor, broke all records. The total was \$48.21, contributed as follows: Paradise, \$27.81; Turbotville, \$20.40. The gain over last year was more than 50 per cent.

In the catalogue of Heidelberg University for 1918-1919, the summary of students is given as follows: College, 263; School of Oratory, 70; Conservatory of Music, 97; Art Department, 18; total, 448; deducting names repeated (117), there is an actual enrollment of 331.

The East Berlin Charge, Gettysburg Classis, desires a pastor. The charge consists of five congregations, with a total membership of 475. The salary is \$1,000 and parsonage. Applicants can address the Rev. Irwin S. Ditzler, Codorus, Pa., chairman of the Supply Committee.

The Huguenot Society of Pennsylvania held a meeting in the Second Reformed Church, Reading, Pa., on June 17. The speakers were Rev. Scott R. Wagner, D. D., Rev. M. A. Kieffer, Bishop Darlington, of Harrisburg, and Major LaBash, of the A. E. F. Rev. John Baer Stoudt, of Northampton, Pa., is President of the society.

Rev. Wm. C. Lyerly, pastor of Trinity Church, Concord, N. C., and Miss Helen A. Lentz, of Gold Hill, N. C., were married on Tuesday evening, June 17. Rev. A. R. Tosh, Mt. Pleasant, officiated. The happy couple left for a bridal tour of Washington, New York, Niagara Falls and Dayton, Ohio. They will return in time for communion service on July 6.

The communion in St. Peter's Church, of the Grimsville Charge, Rev. R. S. Appel, Hamburg, Pa., pastor, which was postponed from May 18, was held on June 15. A class of 5 persons was confirmed. The offering amounted to \$31 for current expenses and \$28 for apportionment. 93 persons communed.

On June 8, Rev. Frank N. Blatt was formally installed as pastor of Zion Church, Stroudsburg, Pa. The committee consisted of Revs. J. C. Shellenberger, F. W. Smith and Prof. E. L. Kemp, Sec. D. Because of illness and previous engagement, the entire service was conducted by Rev. Shellenberger, who preached very effectively on the words, "Whatsoever he saith unto you, do it."

Rev. S. C. Long, on invitation, held the Communion for the Brownback and Vermillion, Ohio, congregations on Sunday, June 8. This charge is in Erie Classis, Central Synod. Rev. Long also occupied the pulpits on May 4 and 18. Rev. Barnhardt Heller, of Sugar Grove, Ohio, assumed the pastorate on June 15. Rev. Long will be 73 years old next month.

The South Bend, Pa., Charge, consisting of the South Bend and Gastown congregations, is being supplied by John N. Garner, a student of the Theological Seminary at Lancaster. The charge is desirous of securing a pastor after Mr. Garner returns to the Seminary in September. Anyone who may be interested will please communicate with Mr. H. H. Hanna, South Bend, Pa.

St. Paul's Church of the Sugar Creek Charge held their Children's Day service on June 12. The Church was filled and many could not gain admission. The offering amounted to \$31.00. This charge, which has been without a pastor since November 1, has now called Rev. Arthur J.

Miller, of Mann's Choice, Pa., who will take up his work on July 1.

The congregation of St. James Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, held a special meeting on June 16, at which time it was decided that a community house should be built in order that certain Church activities not planned for in the Church structure could be carried out. The consistory was authorized to secure plans and go ahead with the work. The building is not to exceed \$10,000 in cost.

On a recent Sunday the Western Superintendent visited the mission at Holton, Kans., holding communion and conducting congregational meeting, at which time \$250 was raised, paying in full their pledge toward the debt-raising fund of the Progressive Project. On the following Sunday at Emporia \$510 was raised in going "over the top" in providing for their part of the debt-raising project. The congregation has extended a call to Rev. P. T. Evans, of Belvidere, Tenn., to become their pastor.

On Sunday, June 8, Children's Day was observed in Trinity Church, Conyngham Charge. In the forenoon the pastor, Rev. D. A. Brown, preached an instructive sermon to the children, using a number of interesting objects to illustrate the thoughts presented. In the evening the Sunday School, under the leadership of the superintendent, Mrs. Florence Hart, rendered a splendid program to a large and appreciative audience. An offering for the missionary cause was received.

The statistical report of Emanuel Church, Rochester, N. Y., Rev. D. A. Bode, pastor, for the current year is as follows: Membership last year, 477; present membership, 481; additions: Confirmed, 16; by certificate, 3; by renewal of profession, 33; total, 52; losses: Death, 6; dismissed, 2; erased, 40; total, 48; Sunday School officers and teachers, 28; total membership, 391. Finances: Benevolences, \$1,338.00; congregational purposes, \$5,295.00; total, \$6,633.00.

The Mission Band of Zion Church, Allentown, Pa., Rev. Simon Sipple, pastor, held its annual June Festival on Wednesday evening, June 19. A delightful program was rendered. The season for the three groups, the Missions Band, the Missionary Society and the Seiple-Traub Auxiliary closed on last Sunday afternoon with a picnic at Dorney Park. The ladies furnished the luncheon and the children were the guests.

The Ladies' Iris Bible Class, together with the consistory and their wives, of Grace Church, Baltimore, Md., Rev. H. A. Shiffer, pastor, recently gave a reception to a number of wounded soldiers from Fort McHenry Hospital in the Church House. The room was tastefully decorated with the colors and flowers. The occasion was enlivened with music, both vocal and instrumental. A liberal supply of refreshments were served. Every one present returned well pleased with the occasion.

Sunday, June 22nd, was spent by Treasurer J. S. Wise in Altoona, Pa., making addresses in Salem Church in the morning and in Christ Church in the evening. The Salem congregation joined the congregation of Christ Church in a joint service, at which time Treasurer Wise, after his address, presented a certificate for a \$500 Gift Church-building Fund to Christ Church, and a similar certificate to Elder George L. Seal. He then gave a receipt to Salem Church for one thousand dollars on their debt.



The Classis of North Carolina has the remarkable distinction this year of furnishing to the Reformed Church seven young men for the Gospel ministry. They are the following: George A. Ingle, Augustus C. Peeler, Aaron R. Tosh, Jacob N. Lysterly, Frank L. Fesperman, S. Arthur Troxell, Sterling W. Whitener. Messrs. Ingle and Lysterly go to Iowa Classis; Mr. Peeler to Virginia Classis; Messrs. Fesperman and Whitener go to the foreign field; Messrs. Tosh and Troxell have accepted work in the Classis of North Carolina.

Miss Helen E. Bergey, daughter of Rev. and Mrs. James Riley Bergey, of the Third Church, Baltimore, Md., finished her two years' voice scholarship course in Peabody Conservatory, Baltimore, and on the evening of May 30 received her certificate as instructor of music. Elaborate programs were rendered each night of exhibition week by the graduate-students of Peabody, in which Miss Bergey had prominent parts. She has been engaged in teaching music during the whole of the past year and also filled the office of precentor of music in Third Church.

Friday, June 13, 1919, the Girl Scouts of Grace Church, Baltimore, Md., Rev. H. A. Shiffer, pastor, took their initial hike under the leadership of their Scout Master, Mrs. H. A. Shiffer. 15 of the 18 girls enrolled took this their first opportunity for the trying out of their scouting faculties. During the hike the girls enjoyed the rare privilege of witnessing the falling of a meteor which fell somewhere in Maryland. Every scout returned well pleased with the hike and anxious for the next one. The Boy Scouts are planning for a hike at some early date, under the leadership of their Scout Master, Rev. H. A. Shiffer.

Rev. Addison H. Groff, of Dewey Avenue Church, Rochester, N. Y., has been granted leave of absence to attend the Summer Quarter of the University of Chicago, and took up his work there on June 16. At a recent meeting of the Spencer Class, the teacher, Roger A. Spencer, presented Mr. Groff, in the name of the Church and the Sunday School and the class, with two fine oak book-cases and a sum of money, as an expression of the pastor's services. These gifts came with the congregation's best wishes for a pleasant and profitable summer for the pastor and his family. Rev. Groff's address at the University of Chicago is Room No. 58, Middle Divinity Hall, Chicago, Ill.

Four years ago, St. Paul's Church, Northampton, Pa., Rev. I. M. Bachman, pastor, had a debt of \$12,400. According to plans made by the committee this amount will have soon been paid and the Church freed of its indebtedness. Four years ago, a team of captains and workers were appointed to canvass the membership. The committee adopted as its slogan, "A Free St. Paul's in 1920." No extra effort was made to raise the money before the end of the five-year period, yet by the end of this week it is expected that the entire amount will be paid. In addition to raising the \$12,400, St. Paul's has installed an electric pipe organ and they expect to purchase a parsonage in the near future.

The ceremony uniting Rev. Sterling W. Whitener, of Hickory, N. C., and Miss Marie A. Hegnauer, of Rockville, Mo., in matrimony was performed by Rev. John S. Horning, Western Superintendent of Home Missions, at the home of the bride's parents, Mr. and Mrs. Christ Hegnauer, near Rockville, Mo., in the presence of a large gathering of relatives and friends. Rev. Mr. Whitener, a graduate of Catawba College and Central Theological Seminary, with his bride, an active young woman of her home Church and community, will sail for China the latter part of August, under commission of the Board of Foreign Missions. The interest and prayers of many

friends will accompany them in their life work.

A prominent Church worker from Ohio spent a recent Sunday in St. Paul's Church, Lancaster, Pa., Rev. James W. Meminger, D. D., pastor. At the close of the day he said: "I do not wonder that people like to come here to Sunday School and Church. I notice that from the opening of the Sabbath School to the close of the evening service everything moves. There is no hurry and no delay. Choir and pulpit and Sunday School superintendents, all have the prompt, aggressive action that holds attention and carries every one along. The Sunday School superintendents have the hearty support of the teachers and scholars that makes possible the perfect discipline in the school."

Lic. Aaron R. Tosh was ordained to the Gospel ministry and installed pastor of the Bear Creek Charge, Mt. Pleasant, N. C., Sunday, June 1, at Mt. Pleasant. The committee of the Classis consisted of Rev. W. C. Lysterly, of Concord; Dr. P. Barringer, of Mt. Pleasant, and Elder J. O. Moose, of Concord. Dr. Barringer organized the congregation in Mt. Pleasant 25 years ago. It was fitting that he should deliver the charge to the pastor. Elder Moose is a son of one of the congregations, his grandfather being one of the pillars of the old Bear Creek Church. He delivered a charge to the congregations. The service of ordination and installation was in charge of Rev. Lysterly, who served the charge from 1914-1918. Mr. Tosh has been well received.

Rev. Irwin S. Ditzler closed his work in the East Berlin Charge on May 1st. Mr. Ditzler had a very successful pastorate here and has taken up the work of the Jefferson Charge. The people of the Jefferson Charge gave him and his family a most cordial welcome. The parsonage has been improved and the salary increased \$200. The summer communions in the Jefferson Charge were very largely attended; nearly 400 persons communed. This is one of the largest charges in the Potomac Synod. Rev. Ditzler has been elected President of the Eighth District Sunday School Society of York County. He recently delivered addresses on Sunday School and C. E. work before local conventions, and on June 12 addressed the students of the Greenville High School in connection with the commencement exercises.

The report of the United Missionary and Stewardship Committee of East Pennsylvania Classis contains the following items: Seven congregations paid their apportionment in full in 1918. Twelve congregations paid their apportionment in full in 1919. 53% of the apportionment was paid in 1918. 59% of the apportionment was paid in 1919, a gain of 6% over last year. Over \$10,000 more was paid for benevolences by our Classis in 1919 than in 1918; this amount includes our War Emergency quota, which was \$5,300. The following congregations paid the apportionment in full: Trinity, Freemansburg; Bethany, Bethlehem; Christ, Bethlehem; First, Palmerton; Jacob's, Weissport; Keller's, Cherry Valley; St. John's, Bangor; St. Paul's, East Allentown; Christ, Bath; Grace, Easton; First, Easton; St. Mark's, Easton.

In Fremont, Ohio, on Sunday evening, June 8, the baccalaureate sermon to the class of 1919 of the High School was delivered by Rev. J. F. Kerlin, D. D., in the Auditorium. Sixty-seven graduates composed the class, the largest number at any time. Seated on the platform were City Superintendent Prof. F. P. Timmons and the Board of Education. The members of the High School faculty were seated with the class. Dr. U. S. Bartz, pastor of the Presbyterian Church, offered prayer. The music was rendered by Miss Gladys Ver-

mylia, director of the Reformed choir, assisted by Miss Dorothy Wolfe, with Miss Lucy Overmyer, pianist. The preacher's theme was, "The Whole Problem of Life," and his text, "In the sweat of thy face shalt thou eat bread." The city papers paid a very high compliment to the sermon.

In connection with "The Forward March" program for Children's Day, Mrs. E. Elmer Sensenig, superintendent of the Primary Department of St. Paul's Mission, Allentown, Pa., Rev. E. Elmer Sensenig, pastor, prepared a suitable program for children, entitled "God's Garden," showing the farmer boys preparing the soil, followed by the daisy girls, pansies, etc., symbolizing the various flowers until the large stage was virtually one bower of flowers. Enrollment is 135 in the department; total of the Sunday School, all departments, is now 502. On June 29 the mission will celebrate its anniversary of the dedication of the new Church, one year old. The "community Church" idea seems to take hold of the people of this community as the response seems to show.

The report submitted to the General Synod of the Reformed Church in America, Asbury Park, New Jersey, this month, indicates that that denomination has five Churches less than last year, one minister less and a net loss in Church membership for the year of 256, with a loss of 20 Sunday Schools and 4,090 scholars. \$60,772 more was given for general denominational objects, \$75,455 more for other objects and \$4,721 more for congregational purposes. 2,986 more names were added to the inactive list of Church members. The one encouraging item of increase was 1,433 more enrolled in the catechetical classes. This Church began a special Progress Campaign a year ago. Its committee has fixed the sum of \$5,500,000 as the financial objective of the Progress Campaign for the next five years. The Synod voted to include in the budget the Ministerial Pension Fund. The Progress Campaign provides a Go-to-Church Campaign for every one of the five Sundays of November, 1919. The month of January is set apart for a Christian Stewardship Educational Campaign and the month of March for a united effort for a financial drive.

The 25th anniversary of Heidelberg Church, Thomasville, N. C., was observed on Sunday, June 15, with special services morning and afternoon. At both services greetings were brought by the pastors of the several congregations in the town. The anniversary sermon was delivered at the morning service by Rev. J. C. Leonard, D. D., of Lexington, N. C., organizer and pastor of the congregation from June, 1894, to April, 1896. The evening sermon was preached by Rev. W. H. McNairy, who was pastor from May, 1908, to May, 1909. Heidelberg Reformed congregation was organized Sunday, June 17th, 1894, in the residence of T. A. Livengood by Dr. J. C. Leonard, at which time 16 members were enrolled. Of these 16 charter members ten are still living, though only six are at this time connected with the Church. W. L. Myers and J. T. Long were elected elders, T. A. Livengood and R. P. Murphy deacons. The present building was erected during the year 1895 and was dedicated December 15th, 1895. During the pastorate of Rev. C. Woods it was moved back further from the railroad tracks to its present position and a basement built. The present membership is 114. The Sunday School is in a flourishing condition with an enrollment of over 150. The roll of pastors is as follows: Dr. J. C. Leonard, Revs. C. Clapp, J. N. Faust, W. W. Rowe, Fred Cromer, L. W. Shower, I. S. Ditzler, W. H. McNairy, C. Woods, G. E. Plott and J. A. Palmer.



## PENNSYLVANIA.

**Reading (St. Mark's),** Rev. Gustav R. Poetter.—The Sunday School and congregation united in the celebration of Children's Day on Sunday morning, June 15. There was an attendance of 1,000. "Forward March," provided by the Sunday School Board, was used and greatly enjoyed. Beautifully decorated arches covered the platform, filled with the flowers and roses and green leaves of the season, and made a splendid appearance. Paul K. Leinbach and Charles R. Krick, General Superintendents, were in charge, ably assisted by the Superintendents of the different departments. Mr. Fred H. Ludwig, one of the "live wires" of Calvary Sunday School, delivered an enthusiastic address on "The Significance of Children's Day," which captivated the large and interested audience. A large offering was received for the Forward Movement. At the Sunday night Church service, a special service of graduation of Christian Endeavor experts was held, under the direction of the pastor. John Spang, president of the local society; C. B. Deppen, president of the Berk's County C. E. Union, took part in the service. Dr. W. B. Swayze, of Allentown, delivered the address on "Overcoming Handicaps." Miss Mabel M. Peters, the Deaconess, under whose direction the class was instructed, presented the certificates to the eight graduates. In appreciation of her services, Mr. Spang, in the name of the class, presented Miss Peters with a fine Kodak camera. Sunday, June 22, the Rev. Allan S. Meek, pastor of St. Mark's Church, Easton, exchanged pulpits with the Rev. Mr. Poetter, who was formerly pastor of St. Mark's Church, Easton.

**Berwick (Zwingli),** Rev. William H. Snyder.—The annual Children's Day service was highly enjoyed Sunday morning of the 9th instant. The attendance was large and the offering for Sunday School work reached the quota. The program, "Forward March," so ably compiled, was used, to the delight of all present. At the evening worship the pastor preached on the subject, "A True Church," basing his remarks on Eph. 5: 24, "As the Church is subject unto Christ," to an audience equal to the occasion, with fine effect.

**Selinsgrove, Pa.,** Rev. Leon S. Drumheller.—Whitsunday was the fifth anniversary of the present pastorate. The anniversary was celebrated by the receiving of new members in the Salem and the Selinsgrove Congregation and by the cancellation of the debt at Selinsgrove. A class of three was confirmed at Salem and a class of twelve at Selinsgrove. Eight were received by letter at Salem and eighteen by letter and reprofession of faith at Selinsgrove. The total addition of the membership was forty-one. The total addition of the membership of the charge, including those received on Palm Sunday and Whitsunday, was seventy-nine.

The debt on the Selinsgrove Congregation was \$1,961. This includes the interest. The men, under the leadership of R. E. Yeager, made a canvass of the congregation and collected \$2,173.

**Wilkes-Barre, Pa. (First),** Rev. J. Rauch Stein.—Children's Day was observed with the use of the special service, "Forward, March," on Sunday, June 8. The chancel was attractively decorated with peonies and roses. The musical program was interspersed with recitations by representatives of the Beginners', Primary, Junior and Intermediate Departments of the Sunday School. The address of welcome to the returned soldiers was made by Superintendent James H. Knorr. The offering, through organized effort, was more than double that of the previous year and amounted to

\$44.75. The Church services of the day were directed toward the training of the children in religion.

**Allentown, Pa. (Salem),** Rev. J. M. G. Darms, D. D.—The Young People's C. E. Society of Salem Church, Allentown, last Wednesday evening presented a missionary play, "Over the Top," by Rev. O. G. Herbrecht, to a large and appreciative audience in the chapel. It was surprising how much interest in missionary work was awakened by the points made and the arguments presented. We believe that every Church could profit by putting this on before the Every Member Canvass, because it makes most prominent the importance of getting in line with the missionary work of the Church. The young people of Salem acquitted themselves well. They were all talented and well directed, and kept up the spirit of interest without a break from start to finish. We are sure that this has only added zest to the missionary spirit in Salem. On Sunday evening, June 1, the members were made happy by the presence of two workers from their midst, one a minister, recently ordained, and the other, a missionary elect to Japan. Charles D. Rockel, a member of Salem from childhood, recently graduated with honors at Lancaster Seminary, spent this Sunday with us. He gave us a good message and appealed to the young people of the Church to give themselves to the Church in service for Christ. Miss Elizabeth Zetty is a member of the Young People's C. E. Society, which she joined and attended during her study hours at the A. C. W. She has returned from the Mission School at Hartford to spend a few days at Allentown and graciously consented to speak to our people on the subject: "Why I Desire to Go as a Missionary to Japan." It was a most impressive talk and given in a most beautiful, humble, convincing spirit and touched the hearts of all the people present. We trust that many more workers may go forth from Salem, for, after all, it is not the contributions, nor the work, but the vital forces that are set at work in the congregation, which prove its inherent life.

**Philadelphia (Christ),** Rev. Eugene L. McLean.—Special services were held on Sunday morning, June 1, in memory of the three boys from this Church who made the supreme sacrifice for their country during the Great War. The services were attended by the Sunday School, members of Company 19, Boys' Brigade, attached to this Church; as well as a number of the boys in uniform who have returned from the service of the Army, Navy and Marine Corps, etc. The roll was called of 47 names of those who had gone out from Christ Church, Sunday School and the Boys' Brigade, of whom six had been wounded while in active service. The pastor told of the records of the three boys who now sleep in foreign lands, where they had given up their lives: Corporal H. H. Krumbach, Privates Roland Bigelow and Edwin Barr. A Service Flag, containing three gold stars, representing the three boys, was unveiled. This flag was made and presented by Mrs. Dr. Samuel P. Gerhard. A special sermon was delivered on the subject, "Sacrifice," by the pastor. There was also special music rendered by the choir.

## OHIO.

**Fremont, Rev. J. F. Kerlin, D. D.**—On Whitsunday, at the morning service, the class of catechumens was received into Church fellowship by confirmation. The class was presented by the spiritual council and the pastor delivered an address on Confirmation. Mildred Lois Mooney, Alice Marie Schall, Doris LuVern Wickert, Mary Elizabeth Neason, and Raymond Henry Miarer composed the class. Following this

the Holy Communion was celebrated. At the Easter festival five also were received into the Church.

1869—1919

This year was the 50th anniversary of the graduation of the class of Franklin and Marshall College of 1869. The class numbered eighteen. Nine have been called hence: Ashenfelter, Baer, Herman, Hoke, Patterson, Snyder, G. W., Snyder, N. Z., Weiss and Wingerd. A reunion of those living was called for June 17 at Lancaster in connection with the College commencement. Deshler, Donat and Kremer were prevented from attendance on account of physical disability, Rosenmiller is in California, and Souder had previous engagements. J. D. Detrich, Milton J. Hess, D. B. Lady and A. E. Truxal were present. Mr. Hess, having lost his eyesight, was accompanied by his daughter, so that it was five that surrounded the banquet table at the hotel. The roll was called, letters from absentees were read, and incidents of college days of fifty years ago were called. Amusing things pressed to the front. Mr. Rosenmiller in his letter invited the boys to meet the next time at Berkley, California, promising to entertain them royally if they accepted his invitation. It was a pleasant meeting at Lancaster, very much enjoyed by those in attendance.

## NOTICE

A short time ago the meeting of General Synod's Committee on Boundaries, etc., was announced to take place at the Y. M. C. A., Indianapolis, Ind., July 9, 1919, at 9 A. M. Members of similar committees of Ohio and Central Synods were invited to come, if they so desired.

I have since learned that there are similar committees in other Synods, and they will be just as welcome as the others mentioned above. We want to get all the light we can on this important question.

C. F. Kriete, Chairman

Louisville, Ky., June 20, 1919.

## NOTICE

The annual meeting of the Board of Home Missions of the Reformed Church in the United States will be held in the Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa., on Tuesday, July 15th, at 9.30 A. M. All those who have any business with the Board are requested to take note of this date.

## PHOEBE DEACONESS HOME, ALLENTOWN, PA.

Robert M. Kern, Secretary.

### Donation Day

The fifteenth annual donation day at the Phoebe Deaconess Home was celebrated last Thursday, June 19.

It was a day of many blessings to the Phoebe Home. Many friends were there, many people who had never seen the institution were there, many kind words were spoken concerning the noble work and liberal gifts were brought to the institution.

Very early in the morning weather conditions were doubtful. The people far removed were likely kept back, but as the day wore on conditions improved and it turned out to be one of the most glorious days of the season. A great many people had gathered from various sections of the Church. It proved a delightful reunion of the Reformed people and their friends.

Promptly at 10.30 the morning program was started. The President of the Board of Trustees, Rev. James O. Oswald, presided. The outstanding feature of the morning program was an address by Rev. H. M. J. Klein, Ph. D., of Lancaster. Dr. Klein made a very helpful address. Amongst other things he said at such times



and occasions as these we get a glimpse of the real worth of institutions like these. The time has come when larger things must be done for the institutions of America that stand for the higher ideals. Foremost amongst the institutions that stand for the higher ideals of this day and generation is the Phoebe Deaconess Home. Christianity is life, loyalty and love.

After the morning program, dinner was served on the premises and a large number of people took advantage of the opportunity.

Promptly at 2 o'clock the afternoon program started. Rev. F. H. Moyer, of Allentown, offered prayer. Rev. Charles A. Butz, Ph. D., of Bethlehem, President of East Pennsylvania Classis, spoke on "Blooming Through the Snow." Rev. Charles B. Weaver, of Ferndale, Pa., President of Tohickon Classis, spoke on the "Diaconate." Rev. Elmer S. Noll, of Lehigh, President of Lehigh Classis, spoke on the "Silver Lining." All of these men made splendid addresses, helpful and practical. They emphasized the need of supporting the institution and the great need of stressing the Deaconess phase of our work. These addresses will be productive of a great deal more good than people ordinarily believe. All the speakers had the undivided attention of the large audience that either sat or stood around them.

The Pioneer Band, of Allentown, furnished the music. They rendered several selections before the afternoon program and played almost till 8 o'clock after the program. They were very liberal with their music.

The Superintendent announced that Miss Blise Helfrich, of Allentown, had remembered the Home with a bequest of \$2,000 (just recently made known). He further stated that the institution is in splendid condition financially and that the members and friends of the Reformed Church had been very kind and liberal in their support. The institution has gone through the war without going into debt. This is a matter of which the members of the Reformed Church may be justly proud.

The afternoon program was closed with the hymn entitled, "God Bless Our Phoebe Home," written by the late Rev. A. B. Koplin. Benediction by Rev. J. P. Bachman.

The receipts were \$2,235, just about the same as a year ago. Many donations were sent to the Home in the form of produce. Of course these are not included in this figure. The management of the institution is profoundly grateful for this hearty and cheerful support.

#### BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent  
Bethany Items

A number of barrels of empty glass jars have been called for and sent away, but more than two dozen barrels are still here ready to be shipped. We would like to get them all out as soon as possible.

Two teachers after finishing their term of teaching have come to help us out as boys' attendant and as assistant matron. They are rendering good service and we feel greatly relieved to have these persons share our labors, cares and responsibilities with us for a season. We wish they could stay with us. But that is impossible on account of other plans which they had made before they came here.

I am still looking for permanent helpers for boys' attendant and assistant matron to begin work the latter part of August, and feel that I must depend on our ministers and elders throughout the Church to help me find the right kind of persons. They know Bethany and they know what kind of a Home they wish

Bethany to be, and they also know the kind of people required to make Bethany the right kind of a Home.

We are not going to Carsonia Park this year on account of the great expense of such an excursion. Instead of that treat we are going to have a special "Visitors' Day," to which we have invited the children's friends, who will bring their lunch along and have their children eat with them picnic style. There will be some special amusement features, and the day will be observed as a general holiday.

Thursday, July 10th, will be Board meeting day. The Ladies' Visiting and Advisory Committee will meet at the same time. The usual train accommodations are being arranged for, but it would be desirable that as many as possible of the members come by automobile in order to get here earlier and so have more time to attend to the business properly.

Applications for the admission of children should all be in no later than July 7th in order to be sure of attention at the coming meeting.

#### Potato Buggers

Potatoes, potato vines, potato bugs. All these are common enough, although potatoes are getting rather rare. We are using our last old potatoes now, and as dealers ask eight dollars per barrel for new ones, we are not likely to see any potatoes for a little while unless some friends have more than they need and will donate some to us.

Potato bugs are quite numerous and seem to be unusually active and hungry this year. It looks like a battle royal between potatoes and potato bugs, with the odds

## Another Chapter in the Forward Movement

By Allen R. Bartholomew

The Forward Movement is moving Forward. This is not a witticism, but a truism. The members of the Commission of Twenty-five are certainly "on the job." They are about as representative a group as could be chosen at any time from the denomination. And they certainly feel free in the meetings in expressing their views, whether it be for or against a proposal, emanating now from the fertile brain of a College President, and then from the more practical mind of a man of affairs.

Far be it from me, or anyone else, to spread the impression abroad that the discussions of the various subjects are always harmonious. They are not, but therein may be seen the wisdom of the General Synod in selecting this widely representative Commission to plan and prosecute the great and grand movement that is now claiming the attention of our Church. It is an axiom to say that when twenty-five persons have agreed on any given point we may feel sure that their decision is voicing the will of God for His people. There is no necessity of saying it, but it deserves mention, that thus far all the actions taken by the Commission bear the stamp of unanimous approval. By a unanimous approval I mean what I heard the veteran missionary, Dr. R. A. Hume, of India, say a few days ago in New York City, that the Lord does not expect His people to be of one mind, but He does ask them to live and labor in the unity of the Spirit.

Though a member of the Commission, I did not sit around the table at the all-day meeting held in the Reformed Church Building on Friday, June 20, for I had in mind a study of the several personalities, as also to apply the test of a sweet rea-

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seemingly in favor of the bugs unless reinforcements come to drive them from the field.

Such reinforcements are the potato buggers. They are not as numerous nor as widely distributed as the bugs, but they do the job and the bugs are doomed when the buggers get in their work.

On Wednesday morning our potato patch fairly swarmed with buggers, and this morning I counted twenty-two all busy with the work of extermination. It was an interesting sight simply to look upon and doubly interesting when one knew that it meant a good potato crop and a new supply of potatoes. For the potato buggers do away with potatoes as well as potato bugs, each in their season.

The potato buggers are little Bethany boys who, under the direction of an older boy fare forth every few days to hunt and destroy the bugs. And may they have supple backs and sharp eyes and a firm determination to let no guilty one escape.

sonableness to the motions, discussions and actions. It was a hot day, and a number of the men and the one woman on the Commission had come from far distances, thereby proving their interest in their God-given trust. When busy men of large financial interests are willing to leave their offices for several days and come to sit for one whole day in a room, without the comforts of electric fans, or ice water coolers, it shows that they are literally obeying the Master when He said: "Seek ye first the Kingdom of God."

There are many items that came in careful review at the meeting last week, but they would be of no special value to the general reader, and I fear by referring to them some of the important actions might suffer proper reporting. Four of five items have made their special impression upon my mind.

#### I. The Plan of Organization

We are apt to decry the clamor for organization in these days, and I admit no little heartsickness when I see how this mania is creeping into the doors of some of our Churches, but I must confess that the plan of organization for the Forward Movement is ideal and, humanly speaking, perfect. When the Commission at a former meeting gave the matter of selecting able and available men for the several departmental and regional secretaries into the charge of its Executive Secretary, some skeptical mind might have thought that we were placing too much confidence in the judgment of one man, but we had made no mistake, for the outcome proves that Dr. Apple is a discernor of men's abilities and in the brethren nominated he has certainly acted wisely.



First, the departmental secretaries are so well known that merely to mention their names will at once call forth hearty commendation from all members who wish to see the Forward Movement succeed, and that right early. I shall do no more than name them as follows:—

Department of Intercession—Rev. Edward S. Bromer, D. D., Greensburg, Pa.

Department of Stewardship of Life and Possessions—Rev. William E. Lampe, Ph. D., Philadelphia, Pa.

Department of Education and Publicity—Dr. George Leslie Omwake, Collegeville, Pa.

There is so much to say about all these brethren that I forbear making any comment in this report.

Department of Field Work—Unfortunately, the man for this very influential position has not yet been found.

Department of Finance—This was a suggestion made at the recent meeting, and if the same will be created by the Commission a man of peculiar training must be found for the position.

All the departmental secretaries will have their offices in the Reformed Church Building in Philadelphia. Salaries have been fixed at reasonable figures, but with no idea that the amounts will compensate the men for the sacrifices they must make if the Movement shall result in spiritual and financial benefits. Their one burden will be to lift every phase of our Church's activities, at home and abroad, to a higher level of efficiency. It must be apparent to all that in order to achieve such a noble objective will require richer grace, purer wisdom and larger finances on the part of all of us.

Second, adequate office force, however, alone will not accomplish the task. There must be other choice men all over the Church who will lend their best endeavors to it. To secure this end there will be selected three regional secretaries, two of whom have already been secured:

For the Pittsburgh, Ohio and Central Synods—Rev. George W. Good, Akron, Ohio.

For the Northwest, Southwest and Interior Synods—Rev. L. D. Benner, Sheboygan, Wisconsin.

For the Eastern, Potomac and German East Synods—The selection has not yet been made.

## II. Reports of Committees

Several committees have been making careful study of special features of the Forward Movement, the importance of which will hardly appear from their meagre reports at this time.

One committee is to look into the matter of relating the Apportionment to the Forward Movement budget. To overlook the raising of the Apportionment during the progress of the campaign would result in serious hardships, especially to the work of Home and Foreign Missions. Indeed, the absolute necessity of guaranteeing the full Apportionment to the Boards of Home and Foreign Missions was urged by members of the Commission who are not directly identified officially with these Boards. Action was taken that the Executive Secretary shall inform the Church that the financial drive of the Forward Movement will not take place before the spring of 1920, and that during the present Classical year the whole Church must make every possible effort to raise the Apportionment in full.

The Survey Committee, as its name indicates, is charged with a very arduous but imperative duty of ascertaining the actual needs of the various causes for the next five years. Great care is being taken to be able to present to the Church the correct facts and figures regarding the pressing needs for Missions, Education, Sunday School and Publication and Ministerial

Relief. While the General Synod has fixed approximately \$6,000,000 to be devoted to the various agencies of the Church, the survey of actual needs for the next five years may reveal a larger or smaller amount. Five meetings of the Survey Committee have been held and much data is already in hand. It was a pleasure to have representatives of the three Ministerial Relief agencies of our Church present at the last meeting of the Committee, and the prospects are that before the final drive will take place next spring there will be a more effective inter-working of the benevolent agencies.

That the Forward Movement has caught the eye of the Church is evident from the number of communications received. Several of the Classes have taken action asking the consideration of subjects that are of vital importance. Individuals have sent letters showing their deep interest in the Movement. May I voice the mind of every member of the Commission when I add that any suggestions coming from any of our Church workers will not only be welcomed, but they are earnestly invited.

Perhaps the one item most keenly debated was that of Literature. All were agreed that the Church periodicals are not in a position to provide all the space necessary, every week, for the information that must be spread broadcast if the Forward Movement is to be what we all hope it will be, and what it must be if our work shall prosper. Economy was emphasized

in the printing of bulletins, posters, pamphlets, letters, etc. The final decision was that the executive officers shall use their best judgment in the publishing and distributing of such literature and in such quantities as they believe will carry "over the top" the \$6,000,000 Campaign.

My pen says, "halt," but there is one more thing that several of the members urged, and that was the wisdom of holding up before the eyes of the whole Church the necessity of the success of the financial drive, in order to make real and permanent our spiritual progress in grace and truth. After being told of the intimate relation that money bears to human toil, the acquisition of which should always represent the best of a man's brain and brawn and heart, we all felt that money is not such a sordid thing if it be put to the right sort of use in the building up of the Kingdom of God. There can be no doubt that a man must have grace and wisdom to make money honestly, and it is only by the exercise of the same spiritual virtues that he will give honestly to every good and worthy cause. The giving of money is one of the very best tests of true faith and real love, especially on the part of those Christians who are in possession of wealth. Here the report must end of a meeting that was one of the most hopeful and inspiring that any one could attend who is trying to do his "bit" in forwarding the work of Christ in the world.

Philadelphia, Pa.

# NEWS OF THE WEEK

**Proposed Change in the Calendar**—About fifty business and professional men of Minneapolis have come forward with a proposal that the calendar be radically changed and the proposal is receiving considerable attention from the press. The chief points of the proposed change are as follows:

Instead of twelve months in the year there would be thirteen, and all would be of equal length—exactly four weeks. The new month would follow February and would be called Liberty. All months would begin on Monday and the same day in each month would always fall on the same day in the week. All fixed holidays would fall on the same day of the week year after year; for example, the Fourth of July and Christmas would fall on Thursday and Washington's Birthday would be celebrated on Friday.

It will be noticed that thirteen months of 28 days each make only 364 days. The remaining day would be called New Year's Day. It would belong to no month and would always fall on Sunday. Of course, still another day would have to be added to leap years. This would be called Correction Day and would come the day before New Year's Day. It is proposed that if the new calendar receives the approval of Congress, it should go into effect on New Year's Day (which happens to be Sunday), 1922.

There is much to be said in favor of such a change. Many thousands of dollars would be saved in the printing of calendars, as every year would be the same and every one would soon have it fixed in his mind. A promissory note given for any number of years, months, or weeks, would always fall due on the same day in the week. Indeed, such a decimal system, as it were, of counting time would be helpful and time-saving in many ways. But it is doubtful about its being adopted. Tradition

and habit are exceedingly strong and tenacious. The transition of making the change would cause much confusion for several years, and unless foreign countries followed our example, there would be no end to the confusion.

**Illegal Use of Drugs**—A special committee appointed by the Government to investigate the importation and sale of drugs has made a report that is somewhat startling. This committee reports that the drug habit is much more prevalent in this country than most people believe; they estimate the number of victims at one million. The committee also declares that the imports of opium have increased in the past few years twice as fast as the increase of population. The imports of cocoa leaves, from which cocaine is made, has also increased. "It has been stated that about 90 per cent. of the amount of these drugs entered for consumption is used for other than medical purposes," the report said. "While this statement is probably extreme, a comparison of the per capita consumption in this country with that of other countries indicates that this country consumes from 13 to 72 times as much opium per capita as other countries."

"Enough opium is consumed in the United States every year, the report stated, to give every man, woman and child 36 doses. A minimum estimate of the value of habit-forming drugs used was given as \$20,000,000, most of which is paid by the victims who suffer tortures without their favorite narcotic and are ready to go any length to obtain a supply."

Such a condition seems alarming. What effect prohibition will have on the drug habit remains to be seen. It is believed that more people than ever will want drugs if they cannot get liquor, and while many who have been long addicted to such habits will succeed in some way in securing a partial supply at least, the rising generation



should be guarded against forming such habits. We have a Federal law covering this ground quite well, but it has not been fully enforced.

**Shipping Silver Abroad**—The demands for silver in the Far East have resulted in the shipping of a vast amount of silver from the United States during the past year. It was sent from San Francisco to India in bricks of 62 pounds each. Most of it was melted silver dollars, 265 million having been melted for this purpose.

**West Point Change**—The course of the cadets at West Point Military School has hitherto been four years. This will be in future only three years. The change comes about through the recommendation of the general staff and has been approved by Secretary of War Baker. It will go into effect with the next class.

**Protest Against Prohibition**—A large body of laboring men, several thousand strong, met one day last week on the Capitol steps in Washington to protest against the going into effect on July 1st the war prohibition measure. They declared that beers and light wines should be exempt from the law. It is not believed that their protest will be heeded by Congress.

**Affairs in Mexico**—The outlaw and bandit, Villa, is again making trouble for the Mexican Government. On June 16th he captured the town of Juarez, near the American border. As many of the shots flew across the Rio Grande to the American side, an American force was sent across the river to attack the bandits. The battle was short and decisive. Villa's band was put to flight after losing more than 200 men, whereupon the Americans withdrew to their own side of the river.

**Fourth of July**—Our celebration of our national birthday will this year no doubt be the most extravagant in the history of the country, as it will include the celebration of the coming of peace and of the return of our soldiers from across the sea. Many cities are making great preparations for the event.

**President's Speaking Tour**—President Wilson will return to the United States about July 1st. A speaking tour is being arranged for him to cover the country from coast to coast. His purpose is to explain to the people the nature and importance of the League of Nations. The ultimate object is to coerce the opposing members of the United States Senate by inducing the people to bring pressure on them to support the League.

**The Leviathan**—The greatest steamship afloat is the Leviathan, formerly the German Kaiser Wilhelm der Grosse. Though her machinery was badly wrecked when taken over, within a few months the huge vessel was at sea. This one ship has already carried from France 248,906 of our soldiers. Her last round trip between New York and Brest, France, was made in 15 days 6 hours and 40 minutes.

**Dangers of Aviation**—So many have been the fatalities in the air service of the Army and Navy recently that a demand is being made that laws be passed safeguarding the men by denying the higher officers the right to send men on dangerous trips in unfavorable weather when there exists no absolute necessity for such trips. Lieutenant Howard, of Rochester, N. Y., recently lost his life by being sent on an unnecessary journey when the wind was blowing fifty-five miles an hour.

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ment stop to rest a while. Our objective is \$30,000.00 for next year. How can we do it, you ask? A little less luxury, less dress, less reading matter (and we say this advisedly, plenty of the right kind but none of that which is simply not intended to improve), less amusement, and we would print this in capitals, less travel, less moving pictures, less automobile and more going to Church, less ice cream; self-denial in the small but constant expenditure of nickels, dimes and quarters, one-half the sum total of which would increase our gifts to missions so that our Thank Offering boxes would bulge out and we would have no cause to go to the Thank Offering service with chagrin and shame.

Let the most intense enthusiasm burn in every Thank Offering Secretary's heart to make the coming year the very best. We ask the co-operation and prayers, as well as the gifts that have upon them the marks of self-denial and sacrifice, of all who love the missionary work. Let us cease to look backward to the gifts that we have made as a measure for the year that is upon us. Let us give unto the Lord of that which rightfully belongs to Him, with gratitude as an expression of our love to Him and a mark of loyalty and patriotism, which seeks the best for all the world.

The following figures are gathered from the annual statistical report of the Thank Offering Secretary. The amounts are given by Synods.

## Classical Outing

The W. M. S. of Lehigh Classis held a conference and outing June 26, at Waldheim Park. Guests from neighboring Classes were invited. The morning was spent in becoming acquainted, and after a most enjoyable time at lunch, a conference was called. Discussions and short talks on topics pertaining to the work of the W. M. S. were given.

## Total Thank Offering \$15,830.86

The following abstract is taken from the report of Mrs. Allen K. Zartman, General Thank Offering Secretary of the W. M. S. G. S.:

	No. of Boxes Used.	Thank Offering W. M. S.	Thank Offering Y. W. Auxiliary.	Thank Offering Mission Band.	Total.
Eastern Synod.....	2445	\$4,034.19	\$145.93	\$31.27	\$4,211.39
Ohio .....	3167	3,472.96	177.99	29.51	3,680.46
Pittsburgh .....	1080	2,454.26	117.63	55.53	2,627.42
Potomac .....	1280	2,219.78	16.56	13.08	2,249.42
Central .....	598	1,205.58	79.00	20.05	1,304.63
Southwest .....	430	843.99	70.56	8.50	923.05
Interior .....	140	503.39	....	....	503.39
Northwest .....	70	165.24	6.67	3.00	174.91
German Synod of East	69	156.19	....	....	156.19
Totals.....	9279	\$15,055.58	\$614.34	\$160.94	\$15,830.86

The General Synodical Thank Offering Department rolled up a Thank Offering this year of \$15,830.86. Of this amount the young women gave \$614.34 and the Mission Bands \$160.94. We are rejoiced over what has been accomplished, but we are not so satisfied that we would for a mo-

## Madam Barakat Goes to Syria

Several months ago the announcement was made in this column that Madam Layyah Barakat, of Philadelphia, formerly of Syria, was assembling articles to wear and provisions for the purpose of filling a ship to take to the starving Syrians. We do

## News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

## Mrs. Harris Appointed on Interchurch Council

Recently West Virginia formed an Interchurch State Council for the improvement of rural conditions in its State. Fourteen denominations have united in this advance movement. An Advisory Council was named, with Governor Cornwell as chairman, to carry forward the work. The Advisory Council consists of 17 members, representing the various Church organizations. Mrs. W. R. Harris, President of the W. M. S. G. S., is a member of the Advisory Council and the only woman on the Council.

## Latest News of Wilson College School of Missions

Mrs. John Lentz, of Milton, Pa., has accepted the invitation to be denominational Camp Leader at the Summer School of Missions at Wilson College. Preparations are progressing to make our denominational headquarters on the campus as inviting as possible. Look for our banner—The Red, Old Gold and Black.

Miss Gertrude Hoy, of China, will be at the Conference a few days, and Mrs. Ward Hartman, also of China, will arrive June 30 and remain until the end of the Conference.

Twenty members of the Executive Board have registered, and among the out-of-the-State delegates Mrs. C. C. Bost, of North Carolina, and Mrs. H. B. Diefenbach, of Ohio, have registered.



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not know how many responded to her call, but she accomplished her purpose and started on her long voyage June 24.

Five years ago Madam Barakat attended the triennial meeting of the W. M. S. G. S. at York, and no one who heard her can efface from the memory the living, throbbing pictures of Bible lands. Our God-speed will follow Madam Barakat in her toilsome journey.

#### West New York Classical W. M. Society

Our first annual meeting was held in St. Paul's Church, Buffalo, N. Y., on Thursday afternoon and evening, May 22, 1919. Mrs. K. Gundlach conducted the devotional exercises very admirably. The President called the meeting to order and welcomed the delegates. The reports of the various officers were heard, which gave an inspiring account of the work of this young organization. Especially do we want to commend the thank offering and hope to have an even larger one next year. Three papers were read, as follows: "How a W. M. S. Benefits the Local Church," Mrs. F. W. Engelman; "Practical Activities of a W. M. S.," Mrs. Charles Peters; "The Problems Confronting Us To-day," Mrs. C. Hassel. These papers were greatly appreciated and enjoyed by all present. Rev. Kreite, of Yamagata, Japan, then spoke to us of the kindergarten work in Japan. We also had the pleasure of having Mrs. J. String speak to us for a few minutes, as she was in Buffalo attending the Sunday School Convention. Two new societies were then received, one from Zion's Church and the other from Salem's Church, both of Buffalo. We bid them heartily welcome. All of the officers were re-elected for the coming year. Mrs. Tingler and Mrs. Engelman were elected delegates to the W. M. S. G. S.

In the evening a union service was held. Rev. C. Kriete was the speaker. His character pictures, the result of personal work among the Japanese, were marvelous and added greatly to the furthering of the missionary zeal among the members of the various societies. Last we want to thank the ladies of St. Paul's for their delightful entertainment of the delegates.

Mrs. V. J. Tingler

#### Mrs. C. A. Krout Will Have Charge of Literature

Final arrangements are under way for the meeting of the entire Executive Board of the W. M. S. G. S., simultaneously with the Summer School of Missions of Wilson College, June 28 to July 7, at Chambersburg, Pa. The meeting of the Executive Committee, preceding the triennial meeting of the W. M. S. G. S. next May at Reading, is one which requires careful deliberation and a sane and comprehensive grasp of conditions which are likely to obtain for the period of the next triennium.

Since the adoption of the constitution, eight years ago, the work has progressed steadily along the grooves made at that memorable Canton meeting. Today new forces and movements demand decisions which can be made only after a careful and prayerful survey of the resources of all the Reformed women of the Reformed Church. It is, therefore, necessary to have a meeting of the entire Board to adequately cover the scope of preparation for what promises to be a record-making event next May.

The meeting of the Executive Board during the Summer School of Missions presents an opportunity for all delegates to become acquainted with the officers and departmental secretaries of the General Synod, and to confer with them upon local and Classical needs.

Mrs. C. A. Krout, chairman of the Printing Committee of General Synod, will

have charge of the literature display. The selection of Mrs. Krout is a natural one; she has superintended the printing of all the literature since 1910. In addition to this first hand knowledge of the literature, her interesting personality gives us double assurance that our literature corner will be a busy place.

Miss Gertrude Hoy will be at the Summer School for a few days. It is to be regretted that her engagements and studies will prevent her attendance during the entire time.

If any person has been delayed in making arrangements for this most interesting week, they are urged to immediately send their registration fee of \$2 to Mrs. Irene A. Anewalt, 814 Walnut street, Allentown, Pa., who will try to obtain rooms for them.

#### Mrs. Irene A. Anewalt Elected President

The twenty-sixth annual meeting of the W. M. S., Lehigh Classis, was held May 24 in St. Andrew's Church, Allentown, Pa. At the roll call 42 delegates, 7 officers and 5 departmental secretaries responded to their names. The absence of Mrs. David A. Miller, whose consecration and liberality has strengthened the Classical society, was noted in the president's address. Special prayer was made for her speedy recovery.

The devotional services in the morning were led by Mrs. Richard Nehf. The address of welcome was delivered by Miss Miriam Woodring, and responded to by Mrs. James Grim, of Kutztown. Rev. Robert M. Kern, pastor of the Church, led the devotions in the afternoon and evening.

The report of the treasurer showed monies raised by the W. M. S., \$2,177.11; by the Y. W. M. A., \$228.55, making a total of \$2,405.66.

The officers elected for the ensuing year are: President, Mrs. Irene A. Anewalt; first vice-president, Miss Anna Grim; second vice-president, Mrs. J. M. G. Darms; recording secretary, Mrs. Harry W. Sheridan; corresponding secretary, Mrs. Claud G. Kleckner; statistical secretary, Mrs. J. G. Rupp; organizer, Mrs. Harry Snyder, and historian, Mrs. Charles H. Nadig.

The departmental secretaries are: Thank Offering, Mrs. George Ritter; Missionary Correspondence, Mrs. Elmer Noll; Literature, Mrs. W. J. Koons; Y. W. M. A., Mrs. W. F. Curtis; Temperance, Mrs. H. E. Kleckner; Life Members and Members in Memoriam, Mrs. R. M. Brong.

Miss Gertrude Hoy was the principal speaker of the day. As a part of her address she gave a description of a day in the Girls' School of Yochow, the only girls' school in that city.

Dr. C. E. Schaffer, secretary of the Home Mission Board, presented the appeal for the Forward Movement of the Reformed Church, through which \$6,000,000 is to be raised for missions and education.

#### A Bit of Interesting History

Mrs. Charles H. Nadig, who retires as

president of the W. M. S. of Lehigh Classis after twenty-four years of the twenty-six years the society is in existence, was elected at a meeting held at Allentown College. Mrs. Mauser, the mother of Mrs. E. M. Livingood, president of the W. M. S., Eastern Synod, was the first president. Miss Kieffer, now Mrs. Hoy, succeeded her, and then Mrs. Nadig was elected. At that time there were four societies, now there are thirteen Woman's Missionary Societies, four congregational societies, four Y. W. M. A., and six Mission Bands.

#### Reading Classical Society Is Planning for the Triennial Meeting

On May 15, the W. M. S. of Reading Classis held its annual meeting at Leesport. The sessions were opened with a devotional service by the pastor, Rev. John M. Stoudt, after which he welcomed the convention very cordially.

The election of officers resulted as follows: President, Mrs. J. W. Rausch; first vice-president, Mrs. J. P. Hester; second vice-president, Mrs. J. Scott Wagner; recording secretary, Mrs. Charles Freeman; corresponding secretary, Miss Jeanette Alt-house; treasurer, Mrs. John Moyer; statistical secretary, Mrs. Paul McKnight.

Mrs. P. M. Stoudt brought the message of welcome. The treasurer's report was very encouraging, as was also the report of the Status Committee. Hamburg was especially commended for its progress. The pledges for the coming year were encouraging.

The delegate for the missionary conference at Collegeville is Mrs. John M. Stoudt, of Leesport.

Part of the afternoon was spent in discussing ways and means of entertaining the General Society, which will meet in Reading in 1920. It was finally decided that a general committee of all the presidents of local societies be delegated to make arrangements and present their plans at the fall meeting of the Classical Society.

A motion was carried to pay over to the Rebuilding Fund of North Japan College the \$50 in the Reserve Fund, asking the local societies to increase the amount.

The retiring recording secretary was made a life member of the W. M. S. G. S. by the Classical Society in appreciation of her long and faithful service.

At the evening service a short sketch entitled, "Aunt Elizabeth's Missionary Tea," was given by the young people of St. Paul's Church, Reading. Rev. Freeman, of Hamburg, introduced the speaker of the evening, Prof. Horace Lagueur, of China. He brought one of the most wide-awake messages the writer has been privileged to hear.

The society appreciates greatly the gracious hospitality of the women of the Church, and in return wish them God-speed in their work.

Mrs. H. E. Moser

Corresponding Secretary

## The Church Services

#### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Third Sunday after Trinity. July 6, 1919.

THE CHURCH: HER LIFE AND WORK

Acts 2: 37-47; I Thessalonians 5: 11-15

Golden Text—Christ also loved the

Church, and gave Himself up for it. Eph. 5: 25.

Lesson Outline—1. The Foundation. 2. The Superstructure.

Our lesson comprises two sections. The first describes the foundation of the Church; and the second, her members. It is the story of the beginning of the Chris-



tian Church. All beginnings are interesting. They suggest wonder and they evoke reverence. But some of them are of surpassing importance, like the creation of man or the birth of Christ. And among them we must reckon the beginning of the Church, incomparably the greatest movement ever launched. Hence the facts here related, and their implications, deserve our most careful study. They set forth the essential characteristics of the life and work of the Church.

**I. The Foundation, Acts 2: 37-47**—The beginning of the Christian Church is a man with a message. The man was Peter, and the message, the story of salvation. Peter preaching Christ is the foundation of the Church, and other foundations can no man lay. In the course of time the Church became an organized institution, but of that no trace can be found in the day of Pentecost. Then the Church consisted of great personalities, filled with the Holy Spirit, of men like Peter, who had experienced salvation from sin through Christ, and who bore witness to their experience with words and works. The institutional forms and features of the Church are quite indispensable. They are, or ought to be, the outer body through which the inner spirit finds expression and performs its work. But their constant tendency and menace is to usurp the place and obscure the significance of the essence of the Church. Then the Christian religion hardens into dead formalism and degenerates into stagnant ecclesiasticism. It becomes inefficient, and men forsake the Church to seek elsewhere those springs of living water which cleanse and refresh the soul.

Beginning with a man who had a message, the supreme function of the Christian Church is the proclamation of this message by men who have experienced its truth and power. It is quite wonderful to contemplate the historical consequences of Peter's brief address. It was the first fruits of all the printed and spoken gospel sermons. Foolish and frivolous men may scoff at preaching. But, articulate in speech and incarnate in life, the proclamation of God's grace in Christ has done vastly more for mankind than Greek philosophy, Roman law, or modern science. "The foolishness of preaching" still remains the distinctive function of the Church. We have had to unlearn some tasks which seemed all important to the Church of other ages, and we are learning many new ones in our age. But these tasks become dead weights and hampering burdens when they overshadow our one central and dominant mission, which is the proclamation and application of the Gospel of Christ.

What, then, was Peter's message? It was brief, pointed and positive. This constitutes a rare trinity of sermonic excellence, so far as form is concerned. Interminable sermons weary the saints and harden the sinners. Dullness and vagueness blunt the edge of truth; and denunciation, bitter attacks and the like, weaken its force.

But more important than the form and manner of Peter's preaching is the substance of his Pentecostal sermon. His message may be summed up in one sentence: He preached Christ and Him crucified (v. 36). That is the most striking feature of Peter's message, which makes it the model of all genuine gospel sermons. He presented the lowly Nazarene, rejected and slain by blind men, as God's chosen instrument of the salvation of mankind.

That must be our message. It proclaims a living Saviour and it rests on a personal experience of His salvation. Jesus had made a new man of Peter. The preacher was not the same person who had denied the Master. He had accepted Him as his

Saviour and Lord, and now He presented Him to others, confident that through Him they, too, might find salvation from sin. The form of that gospel message will change from age to age. We cannot present it today as Peter did to the Jews at Jerusalem. But the substance of the message remains unchangably the same. Like Peter, we present Jesus to men as their Saviour. But to carry conviction to the hearers, that glad tidings must first be written deeply into our own experience. Else we may, indeed, have doctrines about Jesus, but not the gospel of Jesus Christ.

The greatness of a sermon must be measured by its effectiveness. It may be profound and eloquent, elegant in diction and apt in illustration, and yet fail. Or, lacking these excellencies, it may move men profoundly. Thus measured, Peter's sermon was one of the greatest ever preached. It "pricked the hearts" of his hearers, and it moved them to inquire, "Brethren, what shall we do?" Evidently, Peter's simple message had made a deep impression upon them. Through mind and heart, it had touched their will. They were anxious to be saved.

Then Peter instructed these anxious inquirers. He said, "Repent ye." That was the sole condition of salvation, and the only test of Church membership. Baptism "in the name of Jesus Christ unto the remission of sins" was not an additional condition, but simply the sign and seal of the new life. It was an outward act that symbolized the inward change wrought by the gospel. It appears that about three thousand souls acted on Peter's advice. "And day by day the Lord added to them those that were being saved." And in its closing verses our lesson paints a beautiful picture of the transformed life of these first disciples, both in its Godward and manward relations. They worshiped God, continuing steadfastly with one accord in the temple, day by day. And they loved one another, having all things in common and parting them to all, according as any man had need. Thus all attested the genuineness of their conversion by living in reverent communion with God and in helpful fellowship with man.

**II. The Superstructure, I Thessalonians 5: 11-15**—These men were "being saved." They were not spotless saints. Salvation had not made them perfect. They had accepted Christ as their Saviour, and their faces were turned towards righteousness. But they had to learn patiently how to walk with steady feet in the new way of salvation. They needed sanctification.

That aspect of the work of the Church is set before us in the second section of our lesson, where Paul sends certain instructions and admonitions to his recent converts at Thessalonica. In Paul, the preacher and the pastor were ideally united. He became the patient teacher of his spiritual children, who needed careful instruction in the difficult art of living together as the children of God. And that still remains an important part of the work of the Church. When the foundation has been laid, we must superintend the building of the superstructure. We must teach and help men, individually and socially, to conform more and more perfectly unto the pattern of the Elder Brother.

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The particular items of these verses require little comment. Their meaning is obvious, and their importance self-evident. They state some of the fundamental duties which Christians owe to others and to themselves. They may be called man's share in sanctification. Elsewhere, and often, Paul dwells on God's part. But here he sets forth sanctification as a human duty. He says, "Exhort one another, and build each other up, even as also ye do" (v. 11). And in the next verses he lays down some specific principles for the cultivation and growth of the Christian life. Thus, on foundations laid by Jesus Christ through the gospel, men are built up into habitations of the Spirit. The Christian Church is called to lay these foundations and to erect the superstructure until its consummation in the kingdom of God. The spirit of Christ incarnate in men is the life of the Church, and the Christianization of mankind is her work.

### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

July 6th. Our Relation to Others.

I. Toward Enemies. Rom. 12: 17-21.

In a series of topics during the past six months we have been considering a number of our relations to God. The Christian also sustains relationship to others—to his fellowmen. We all belong to one common family. All are the children of God, and it is God's plan and purpose that His children should live together in harmony and in peace. The bond of human society is love and brotherhood. This is the ideal state in which humanity should find itself. When we live in enmity with one another we are perverting the law of God and are doing violence to the best that lies within our own natures. We are still living far below the ideal standard in life, for we find ourselves frequently arrayed against our brethren and we call them enemies. We have not yet learned the beautiful art of living together in peace and harmony. This is one of the hardest lessons to learn. If we could only know how to live in joy and love and peace with all mankind, what a happy world this would be! Hatred and anger and revenge dwell in the human heart, and we so frequently direct this against people who are just like ourselves.

The Bible, especially the New Testament, has a great deal to say about love of enemies. The Old Testament, while it did not expressly teach hatred of enemies, nevertheless implied that attitude in its fundamental teachings. Under the Old Testament love was confined to one's own nationality and frequently was narrowed down to one's friends among that nationality; all others were regarded as enemies. The New Testament has a different standard. What a revolutionary doctrine Jesus proclaimed when He said, "Ye have heard that was said: Thou shalt love thy neighbor and hate thy enemy; but I say unto you: love your enemy and pray for them that persecute you." That was a hard saying. It has been called "the impossible commandment." It seems so contrary to our selfish, human nature to be loving our enemies. It seems but natural to hate them, to despise them, to revenge ourselves upon them. In answer to this Josiah Strong says: "When we understand the nature of Christian love it no longer seems impossible to love our enemies, the com-

mand to do which has been a stumbling block in all the Christian ages. We are not commanded to feel affection for them, which may be quite beyond our power, but to bear them good-will, which enables us by means of service and sacrifice to return good for evil. Good-will may develop a strong affection even for those who hate and wrong us, but we may love our enemies without it."

At first thought it seems not only unnatural to love our enemies, but it even suggests a sense of weakness and compromise on our part. Why should not a man stand up and defend his rights? Why should not a man assert himself? Why should he ever seem to back down? Is not self-assertion a law of power? Would it not seem to be an element of strength if we were to crush those who are opposing us in our plans and purposes? Is not a vindictive spirit a sign of strength? A friendly attitude towards our enemies, on the other hand, is by no means an indication of weakness. It is usually the weak, the small individual who flares up against his enemy. The strong man exercises self-control, poise, power, keeps himself well in hand when his spirit is provoked. It is the shallow, superficial person that explodes. Revenge is always an indication of selfishness. Why should a person want to avenge himself? What does he gain? Is it not his own self that seems to be outraged and which somehow or other must be satisfied? Is not selfishness always an element of weakness? The man who can bear wrong, who does not need to talk back or strike back is really the strong man. Jesus gives a very strong reason why we should love our enemies when He says: "That ye may be the children of your Father which is in Heaven." In nothing will we appear more Godlike than in our attitude towards people who are seeking to do us harm. If we have the mind of Christ we will not assail our enemy. He was reviled yet He reviled not again. He was persecuted and suffered it all. He was led as a lamb to the slaughter, yet He opened not His mouth. We want to follow this example of Jesus in our relationship towards our enemies.

When we come to think of it, the offenses which our enemies commit against us are, for the most part, exceedingly light and trivial. They don't kill our children; they don't burn our houses or destroy our property; they don't particularly rob us of any of our possessions. They simply happen to say some things about us which we do not like to hear or they may take a somewhat different attitude from us on some of the problems of life. Why should we become ruffled at their attitude towards us or towards the things for which we stand? It really does not matter very much what other people say or think or do. We can get along very well without their judgment, and it is not worth while that we should become exercised and disturbed at what some people in their weakness and selfish ignorance may say about us. We rise above them and, sitting on a higher plane, we may laugh at them. "He that sitteth in the Heavens shall laugh."

Our relation to our enemy sometimes makes it necessary for us to rebuke him. It is our love towards him that prompts us so to do. We should never treat him in the spirit of vengeance and hatred. We must ever seek his good. His good may require us to deal out punishment to him. The welfare of the enemy must be the motive, and not the revenge of our hearts, which prompts us to punish him. In the larger relationship of nation with nations this principle must likewise be observed. It is un-Christian to go to war with another nation to avenge ourselves. It is Christian to go to war when we can help a nation that is wrong to see the error of its way and to correct its course of life.

## Educational Column

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It is never right to harbor the spirit of revenge in our hearts. It is a frightful thing to be going through the world bearing a grudge. "Let not the sun go down upon your wrath." Make up with your enemy. Your enemy may die. He may live. You may die. You may live. In any case it is wrong to be bearing the spirit of revenge in the human heart. It robs life of its joy and sweetness. It colors every attitude in life. Let us go through the world loving our fellowmen, having the spirit of helpfulness, and bearing good-will to everybody, even to our enemies. This is the surest way to win them. By and by your enemy may change his attitude and you will have won him by your love and friendship.

**THE NATIONAL SERVICE COMMISSION HEADQUARTERS, REV. W. STUART CRAMER, LANCASTER, PA.**

The National Service Commission is still at work collecting the names of the Reformed boys who paid the supreme price with their life in their service in the Army and Navy of the United States. This list will be published in the "Reformed Church Almanac" and circulated throughout the entire Church. There are still some pastors who have neglected to send in the names of the fallen heroes whom they count upon their congregational service flags. Many mothers and fathers may be constrained to ask the pastors who are careless about this matter why their boys' names are not in this list when the Almanacs are distributed next winter.

The "Soldiers of the Wooden Cross" that were recently sent out from this office for distribution by the pastors to the bereaved families of our fallen heroes were greatly appreciated. Many of them have been distributed. We regret to say that the supply is exhausted. There will, however, be in the hands of the Executive Secretary in the near future a booklet entitled, "The Midnight Stars," dedicated to the Reformed boys who fell in the war, using the same list which was used in the sending of the "Soldiers of the Wooden Cross." When these are ready they will also be distributed.

**A FUND COMPLETED**

As many will remember, last year a movement was started among the friends of North Japan College to raise a fund of 15,000 yen to supplement what had been raised in America for the purchase of land and the erection of buildings for the College Department of the institution. It had also become necessary to put up a small science building for the Middle School Department. To meet these needs it was estimated that at least fifteen thousand yen would be required.

The first approach was made to Baron Shibusawa, the John Wanamaker of Tokyo. But he said: "I have no special relation with your school; try the Sendai people first, and then when they have done their best, and you get a recommendation from the Governor, I shall see what can be done in Tokyo." The Baron was taken at his word. His reply was reported to a few leading men of Sendai, and they at once were ready to take up the project. It was a revelation and a pleasure to find how willingly and heartily the contributions were made, in spite of the fact that Sendai has very few really wealthy men, and that it was new for them (most of them non-Christians) to give to a Christian institution. Only one man, the wealthiest of them all, declined to respond.

By the autumn of last year the amount had reached ten thousand, and then we felt safe in approaching Baron Shibusawa

again. A hearty letter of endorsement from the Governor and the Mayor was secured and presented to the Baron. The eighty-year-old Baron on reading the letter was greatly pleased and at once said that he would take up the matter with a few of his friends in Tokyo. On March 1, just a year after he had been first approached, and just on the day previous to the terrible fire, his check for 5,100 yen reached Sendai, and so the fund was completed. The actual total paid or pledged is yen 15,630, of which amount yen 14,630 is already paid in.

The total number of contributors is sixty-eight. Among them are Mayor Yamada, of Sendai; Baron Shibusawa, Baron Takahashi, Minister of Finance; Count Sakuma, Mr. Yagi, member of the House of Peers, and Mr. Iwasaki, member of the House of Representatives. A man from up country sent fifty yen without solicitation because of his appreciation of the good influence of the school upon his son, who had once been one of our students. Of the 68 contributors sixty were non-Christians.

Of the amount paid in part has been used in the half finished science building, which was strangely spared by the flames, and the rest is deposited in bank.

D. B. Schneder

Sendai, Japan.

**LETTER FROM CHINA**

To the Members and Friends of the Reformed Church:

"Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord with you." 2 Chron. 20: 17.

The fact that the Gospel is the power of God unto salvation to every one that believeth was proved again during a recent itinerating trip to Bao Tsing, Wan Tsuen and Wu Su, three of our out stations which are 270, 180 and 30 li respectively from Shenchow.

The people in our party were Dr. Thompson and family, Mr. Liu, a Chinese evangelist; Mrs. Lu, a Chinese Bible Woman, and myself.

During the three weeks' trip we spent nine days at Bao Tsing, two and a half days in Wan Tsuen and an afternoon and evening at Wu Su. The rest of the time was spent on a small river boat, the covering or roof of which is made of bamboo mats. This may give you some idea of how much time is spent in traveling 270 li, or 90 miles, in this section of China.

Of course, evangelistic meetings were held along the way by the river bank for boatmen and others who cared to hear.

The people in Bao Tsing seemed very eager to hear the Gospel. Women's meetings were held every evening and many who came out of curiosity at first became interested enough to return morning and afternoons for study.

The work at Wan Tsuen was opened by our Mission just about two months before our arrival. The fact that foreigners were coming to town had been advertised by the Chinese. As a result, the crowds were large, noisy and curious, not only for services announced, but other times as well.

In spite of adverse circumstances at a Saturday morning meeting the Holy Spirit won the victory in answer to prayer and we were allowed to witness the conversion of Mrs. Iang, a widow who for eight years had sought for that peace which the world cannot give nor take away.

It was while Mrs. Lu, the Bible Woman, was speaking to a small group after the morning meeting that this woman became interested.

While eating our dinner Mrs. Iang walked right in and said: "I just had to come back to tell you that your God is the true

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God. While Mrs. Lu was telling us about the love of God and how a woman over 70 years old in Nanking was cured and saved the first time she heard the Gospel because she believed, that same Jesus touched my heart and took away the pain here" (pointing to her chest).

We offered Mrs. Iang some rice. She refused, saying she had seldom eaten more than half a bowl of rice at a time since her husband died eight years ago. That same year two of her sons were drowned and a daughter hung herself three years ago. Out of 11 children she has only one son left, and he is an opium smoker. She has no near relatives and has spent much money on medicines. One of many kinds of medicine tried by Mrs. Iang was eating the raw liver of a dead man. Although 54 years old, Mrs. Iang, whose home is between 10 and 20 li from Uan Tsuen, decided to walk to town because she had heard that a doctor with foreign medicine and two women with a "new doctrine" (the good news) were stopping there that day.

After teaching her more about the Gospel, three of us had prayer together. Mrs. Iang prayed in simple childlike trust, rejoicing in the new Friend and Saviour she had found. When Mrs. Schiang, the evangelist's wife, offered her food again she accepted and finished the bowl apparently with a relish. When Chinese are able to eat a bowl or more of rice they are all right; if less, they are considered sick.

Sunday morning Mrs. Iang's friends invited her to gamble as usual to forget her "bitterness." She refused, saying that her burden had been lifted and her sickness cured. She arrived at the chapel that day about 3 P. M., weary after a long walk, but her face radiant with joy because of the new life and hope that she had found in Jesus.

Since God has promised to do exceeding abundantly above all we ask or think according to the power that worketh in us (Eph. 3: 20), let us unitedly pray, though the ocean be between us and the home Church, for an infilling of the Holy Spirit in order that more burdens may be lifted and more of the wandering ones turned to God from the worship of idols.

Grateful for the privilege of service in a needy field, I am,

Sincerely yours,

Minerva Stout Weil

#### PHILADELPHIA CLASSIS OF THE GERMAN SYNOD OF THE EAST

The regular meeting of the Philadelphia Classis of the German Synod of the East of the Reformed Church in the U. S. was held in St. Paul's Reformed Church, of West Hazelton, Pa., on June 10-11. The pastor of the Church, the Rev. C. E. Correll, Ph. D., presided at the opening service or worship, and was assisted by the Rev. P. Sommerlatte, of St. Paul's Church of Philadelphia, Pa., and the Rev. F. Steinmann, of Emanuel Church of Philadelphia, Pa. The retiring President, the Rev. P. H. Dipple, Ph. D., D. D., preached the sermon upon the theme "Army Orders of St. Paul," chosen from 1 Thess. 5, which was a masterpiece in itself, and was well received by the brethren and the congregation.

The meeting was called to order by the President and constituted with prayer by the resident pastor, C. E. Correll. Rev. M. F. Dumstre, the Stated Clerk, was excused, and the Rev. B. S. Stern, D. D., of Emanuel Church, Philadelphia, Pa., was appointed Clerk pro tem., and the Rev. J. K. Karl Stadelmann, of Hope Church, Philadelphia, Pa., was appointed Corresponding Clerk. After the usual roll call and preliminary work the meeting closed with prayer.

On Wednesday morning the meeting was opened with devotional exercises conducted by the Rev. George P. Seibel, of St. John's Church, of Lancaster, Pa.

An invitation for the next meeting of Classis was received and accepted from St. John's Church, of Philadelphia, Pa., Rev. A. Piscator.

The day was spent in routine work and very important discussions along the line of constructive work toward the upbuilding of God's Kingdom.

At the evening service the Rev. C. H. Gramm, of Zion Church, Reading, Pa., and the Rev. J. K. K. Stadelmann, of Hope Church, Philadelphia, Pa., were the speakers. The former spoke in behalf of the Forward Movement, while the latter gave an exhortation upon the theme, "It is enough that the servant be as his master." The service was conducted by the pastor loci, assisted by the Rev. H. Steinmann, Jr., of Bethlehem Church, Glassboro, N. J., and the Rev. G. P. Seibel, of St. John's Church, Lancaster, Pa.

The meeting of Classis was inspiring and helpful and the hospitality of the people of St. Paul's was cordial and kind and will therefore linger in the memory of all who were present.

K. S.

#### ST. PAUL'S CLASSIS

St. Paul's Classis, of the Pittsburgh Synod, met in its 59th annual session in Grace Reformed Church, Sharpsville, Pa., Tuesday evening, June 4th, 1919, 8 P. M., Rev. H. N. Spink, pastor.

Rev. C. R. Hartman, the retiring President, preached the opening sermon from the text Phil. 3: 14. After the celebration of the Holy Communion by the members of Classis, the following officers were elected: President, B. B. Ferrer, D. D.; Vice-President, Rev. W. H. Kerschner; Corresponding Secretary, Rev. W. M. Diefenderfer; Stated Clerk, Rev. H. S. Nicholson was elected for three years, and Elder W. W. Deichman was re-elected Treasurer.

Parochial reports were read by all the ministers of Classis. Each report indicated that faithful work had been done during the year. Seven charges paid the apportionment in full. It is hoped that we shall soon be a 100% Classis in the payment of the apportionment.

Revs. J. G. Rupp, D. A. Sounders, D. D., D. J. Wolf, A. M. Keifer, Dr. J. C. Bowman and Elder J. S. Wise addressed Classis.

Classis took favorable action on all items that came to it from Pittsburgh Synod. Classis did not take favorable action on Amendment 1, as proposed by the General Synod at Altoona, but took favorable action on the other proposed amendments.

Classis elected the following delegates to General Synod: Primarii: Revs. A. M. Keifer, B. B. Ferrer, D. D., Elders C. M. Boush, Esq., and Wm. J. Moyer. Secundi: Revs. W. H. Kerschner, H. S. Nicholson, Elders W. W. Deichman and Ferdinand Anliker.

Classis will meet next year in St. Paul's Reformed Church, Sharon, Pa., Monday evening, June 7, 1920, 8 P. M.

Statistics: Ministers, 12; congregations, 19; communicants, 3,533; communion, 2,872; unconfirmed, 1,257; infant baptisms, 132; adult baptisms, 44; confirmed, 152; by certificate, 78; by renewal of profession, 75; dismissed, 65; names erased, 112; deaths, communicants, 55; deaths, unconfirmed, 15; number of Sunday Schools, 18; officers and teachers, 276; Sunday School scholars, 3,048; members of Young People's Society, 157; students for the ministry, 3; benevolent purposes, \$13,207.43; congregational purposes, \$28,54\*08.

H. S. Nicholson,  
Stated Clerk.

#### SCHAEFFER-SLAGLE

Miss Elizabeth G. Slagle, choir director and organist of the First Methodist Episcopal Church, Baltimore, was married to Noah L. Schaeffer, of Westminster, yesterday at her home, 2610 Shirley avenue, Baltimore, Md. The ceremony was performed by the bride's father, the Rev. Dr. Calvin S. Slagle. Only the immediate relatives and a few friends attended. Among the out-of-town guests were Dr. Henry H. Apple, President of Franklin and Marshall College; Joseph H. Apple, publicity director of John Wanamaker; John W. Appel, William N. Appel, Roberts Appel, of Lancaster, Pa., together with their wives.

#### SAMUEL S. LEIDY

Samuel S. Leidy was born in Guilford Township September 3, 1839. He was engaged on the farm until the outbreak of the Civil War, when he enlisted as a member of Co. D, 126 P. V. He took part in a number of battles—Bull Run, Antietam and Fredericksburg, in the latter of which he was wounded and sent to the hospital. He was honorably discharged in the summer of 1863. He again engaged in farming. In October, 1863, he was married to Sara E. Hade, of Antrim Township. To this union was born a son and daughter. In 1885 he engaged in the mercantile business in Marion, during which time he was also postmaster and express agent. He retired from business to the farm in 1893, where he has since resided. His wife and son preceded him in death. He has been a lifelong and faithful member of the Reformed Church and has been for many years identified with the Sunday School as teacher of the Young Men's Class. He departed this life May 26, 1919, aged 79 years, 8 months and 23 days. The funeral services were held in Heidelberg Reformed Church.

#### LILLIAN REBECCA MUMMERT

Lillian Mummert, daughter of Wm. H. and Lillian Minerva Mummert and granddaughter of Rebecca Mummert, a charter member of Trinity Reformed Church, Baltimore, Md., was born May 15, 1899; died June 11, 1919; age, 27 years and 27 days. She was baptized in infancy and confirmed March 29, 1918, by Rev. Ray H. Dotterer. She labored for the extension of Christ's Kingdom, serving particularly in the Infant Department of the Sunday School. She was devoted to her Church, and regular in attendance and in receiving the Holy Communion. Hers was an open, frank and kindly nature, a sweet and even-tempered disposition. She had endeared herself to all who knew her. The service was conducted by the pastor, Rev. Elmer Hoke, assisted by Rev. Dr. Little, of the Roland Park Methodist Protestant Church. The text was from the 23rd Psalm, "The Lord is my Shepherd . . . and I will dwell in the house of the Lord forever." Interment in Druid Ridge Cemetery.

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